

AN EPISTLE
SENT VNTO TVVO

daughters of VVarwick

from H. N. class

THE OLDEST
Father of the Fami-
lic of Love.

VVith a refutation of the

errors that are therin;

by H. A. *manth*

*Rescue me (Lord), and deliver me from the hand of stran-
gers: whose mouth talketh vanity; and their right-hand is a
right-hand of falsehood. Psal. 144. 11.*



Imprinted at Amsterdam
by Giles Thorp.
1608.



To the Christian reader,
wisdom & grace.



As ther are many enimies of the truth of the
gospel, and many that write to broach and
spread their errors: so is it needful that some
write against them, least troden truth be quite
forsaken; and silly fowles be wrapped in error,
vnto perdition. It is not easy for al men to espie Satans
subtilties, nor the deceitful sophismes of his ministers:
both he & they, can traſ forme themselves like Angels of
light. Such therefore as discern them through the grace of
God, should give warning vnto others; that as the foolish
woman is[†] troublesome, babling & lowd, inviting her ghests
to the depth of hel: so the *maidens of wisdom, may lift vp
also their voice; and make their crie be heard, on the
highest places of the citie.

† Pro 7. 11.
Eccl 9. 13-18
* Pro. 9. 3.

What wormwood and bitternes & even deadly poi-
son, is sparfed abroad in Henry Nicholas his writings, (who
caleth himself the *Father of the Family of Love*;) the chil-
dren of wisdom that do read the same, may by the light
of Gods law soon perceive: yet with faire and flattering
speeches, he hath beguiled many vnstable fowles; & such
as have had no love to the truth, have been giue over vn-
to his lies. And never had Satan a fitter time to work his
malicious wil on the sons of Adam: then in these last
evil dayes, when Atheisme and iniquity, doe so much
abound. Never had he a fitter religion for Atheists and
carnal hypocrites, then that which H. N. out of his cor-
rupt and fleshly hart hath set abroach. It taketh away
the crosse of Christ, & persecution for righteousness sake:
and teacheth men to communicate with al religions, servi-
ces and ceremonies; so as they cleave in hart to his feigh-
ned

† Exhort.
cap. 11. Sec.
1.

The preface.

ned *service of the Love*; It maketh them pure and without al syn, in their own foolish imaginations; yea (more then which the Serpent himself did never teach,) it deifieth them with God. In a word, it bringeth a fretting leprosie vpon al religion, & overthroweth the grounds of faith layd in holy scriptures, which *H. N.* by foolish allegories, perverteth to the destruction of himself and his Family. And for the principles of theologie, he hath written more blasphemously and absurdly then ever did *Mahomet* in his *Alcoran*. For this cause, in answering this his letter, (as I was requested by some that heard how much it was boasted of, among the *Nicholaitans*;) I have touched by the way some of the impious heresies that are in his other wrtings, without knowledge wherof, his frawd in this Epistle cannot easily be perceived. For as a child of darknes, he laboureth to be obscure in his words, y^t men may admire the deepnes of Satan by which he speaketh; and himself when he is folowed, & can no other way escape, may have this for his last refuge, that men *understand him*

**Eph^e. 5. 13.* *not.* But * al things when they are reprov'd of the light, are manifest: for the light is that which maketh al things manifest. Now the 'word of the Lord is a lantern, & his Law a light; by it therefore have I assayed to discover the snares of this seducer: not doubting but God, who causeth the Morning to know his place, that it may take hold of the corners of the earth, † & that the wicked may be shaken out of it; wil, notwithstanding al the dark delphick speeches, and glozing allegories of these falsers, declare their works and manifest their impieties, and wil

† Job. 38. 13. 'turn the night, (in the darknes wherof they think to be shrowded) and they shalbe destroyed.

Let therefore the prudent reader, make trial of that which

To the reader.

which on both sides is said, by the word of truth: least,
as the serpent beguiled Evah through his subtilty, so their
harts be withdrawn from the sincerity of Christ. And
the Lord give them vnderstanding in al things; and pre-
serve them * from this generation for ever;

¶ Ps. 12. 7. 8.

for the wicked walk on every side,
whiles vilenes is extolled
among the sons
of Adam.

Henry Ainsworth.



*The preface, made by some of
H. N. his disciples.*

This Epistle was written by the author unto two maydens that were before purposed out of zeale to haue suffred death for the confession sake of the Christiā ceremonies; which as he saith in diuers places of his works, are no more but outward meanes set forth by God to his ministers to direct people to the inward righteous life of Christ in the spirit;) supposing therein that they should rightly haue obeyed & fulfilled the comandemēt of Christ, who willetth vs to forsake our own liues for his sake. But vpon better consideration thereof, through the grace of God, and these distinct godly testimonies and reasons, (both touching that point and diuers others) herein coneyned; their mindes (as it hath bene reported by some of that fellowship) wer altered herin to an other vnderstanding of the matter, and they did willingly indauour themselves afterwards, to follow his good counsel.

Answer.

The drift of this Epistle / bring (at the best) to dissuade from the pacient and cōstant witnessing of the truth of Christ / especially in the outward ordinances of the gospel and open profession of the same, Under a colour of inward and spiritual confession / and service of God in the holy Ghost; it shal not be amisse to look a little into the sleights of Satan / wherby (as it seemeth) he hath deceived / and would stil deceive the simple; and to shew the weaknes and insufficiencie of the reasons alleged in this Letter: as also to manifest / how the outward obedience of the body / must be conioyned with the inward of the mind and spirit; and the external ordinances of Christs testament professed and practised; if we would haue the spirit and life which is of God. And howsoever H. N. accounteth the ordinances of the gospel but ceremonies; yet in that he confesseth them to be outward meanes set forth by God

God, to direct people to the inward righteous life of
Christ in the spirit, he manifesteth himself to be but
a seducer/in perswading the two maydens not to suf-
fer death for the confession sake of them: seing the
outward meanes of mans saluation and of the righ-
teous Christian life/is to be stood for vnto the death/
as in handling the particulars shal by Gods grace
appear. And if by the authours counsel/those daugh-
ters were drawn (as here is insinuated) from their
outward confession & suffering affliction for the ordi-
nances of Christ/against the Romish Antichristian
doctrines & ceremonies; their faith was but weak/
they forsooke the inward righteous life of Christ in
the spirit/ and their mindes were perverted to a ve-
ry evil vnderstanding. If also they assented to other
pointes of H. Ns. heresies/ and folowed his corrupt
counsel: then were they led captiue/ (as the A-
postle sayth/) being simple women/laden with synns
and led with diuers lusts. From which
estate/God keep al his people/ &
Direct their feet in the
wayes of life
& peace.

² Tim. 3. 6.
7.

1. The first part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the structure of the atom is determined by the laws of quantum mechanics.

2. The second part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the structure of the atom is determined by the laws of quantum mechanics.

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6. The sixth part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the structure of the atom is determined by the laws of quantum mechanics.

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AN EPISTLE.

Sent vnto two daughters of

Warwick. From

H. N.

He wisdome of the Father, through the Love of Christ in the power of the holy Ghost, in the second birth out of the new life, of the heavenlie being, be vnto every one which with an vnpartial hart seeketh the godlynes in Iesus Christ, to a hartly saluation. Because that every one which seeketh God with hart, mought know the right diversitie betwixt the heavenly and the earthly, betwixt the spirit & the flesh, betwixt the light and the darknes, betwixt the death & the life, and betwixt the righteousness of the spirit, and the righteousness of the elementish things; and then to love the same. That grant vs the Almighty God through his love, Amen.

1. Because ye mought through the spirit of Christ inherit the same gift and meere affection or goodwillingnes to the godly life: I do bear or cary the same gift, (God is my witnes) before al men. But now am I compelled through the love of Christ, severally to open the same gift vnto two yong daughters of a certayn place named **Warwick**. The Lord give his prosperitie and grace thervnto, for that his righteousness which is wrought through the Spirit of Christ, mought be knowen of them, and that the life of Christ which by many is sought after the flesh, might be knowen and inherited of them according to the spirit, even like as God which is blessed is a Spirit. *Ioh. 4. 2 Cor. 3.*

H. A.

Our saviour Christ/ the *wisdome of the Father/ hath war^{*1 Cor. 1.}
ned vs to beware^{24.} of false prophets/ which come vnto vs
in sheeps clothing/ but inwardly are ravening wolues. *1 Math. 7. 15.*
The Apostles/ through the love of Christ in the power of the holy
Ghost, have foretold vs/ that in the latter times/ some should de^{1 Tim. 4. 1.}
part from the faith/ and give heed vnto spirits of error and doc-
trines of Devils, speaking lies through hypocrisie/ and having their
consciencences burned with a hot yron: and therefore counselled vs/
†not to beleue everie spirit/ but to trie the spirits whether they ar^{†1 Ioh. 4. 1.}
of God/ because many false prophets/ were even then gone out in^{*2 Pet. 2. 1.}
to the world. The evil that they should enterpryse/ is *privilie to
bring in damnable heresies, even denying the Lord that hath bought
them: the manner of their rariage should be to vse feigned words,
*flayr, flattering and good speech, *swelling words of vanity/ pro-
mises of liberty, and the like. The effect of their doctrine should
be/ †deceiving of the harts of the simple, even of many/ yea/ if it
were possible/ of †the verie elect; and by those many that follow
their

1st Pet. 2. 2.1st Thess. 2.

20. 11. 12.

their damnable wapes / the way of truth should be blasphemed. The end of al which (touching themselves) is / that because such reprobates / receive ' not the love of the truth / that they might be saved / therfore God sendeth them strong delusion / that they should beleve lies / and they al may be damned / which beleve not the truth / but hav pleasure in unrighteousnes. These things considered / it standeth vs upon / to look wel to our selves / least we be caried away with the error of the wicked. This autho^r H. N. beginneth (as was foretold) not onely with fayr and flatter- ing speech / but also with swelling wordes of the second birth, out of the new life of the heavenly being, and sondy^r the like. He boast- eth of the gift / of the godly life / which he beareth before al men / and here severally openeth vnto two yong daughters : and of this he ta- keth God to witnesse. He telleth them / (in the 2. section following) that the Christ of God was not yet declared vnto them according to the heavenly truth. Thus promisseth he great matters / and seem- eth to be a setter forth of a new Christ / and consequently of a new God. Very needful therfore it is / to attend vnto his doctrine / and if it be true / for to receive it : if false / for to abhor^r it / and to hold the autho^r therof accursed. And herevnto the Lord inable and guide vs by his grace.

1. First where he vaunteth of the gift borne before al men / (in his other writings /) opened to these daughters / (in this Epistle /) let vs bring it to the trial / by the word of God, who (he saith) is his witnes. For we read of some / that have given gifts vnto their lovers / that they might come vnto them on every side for fornication : and whither this writing / and other pamphlets of H. N. be not gifts sent abroad for such evil purpose / let the godly reader judge. If his gift have wptnes of God / it hath witnes of his written word / as the prophet saith / to the Law, and to the Testimony, if they speak not according to this word, it is, because there is no light in them. As H. N. willing to come to this trial / it seemeth farr otherwise for in al his writings he much inbeigheth against scripture-learning : contrary to the true prophets and Apostles / who highly commended this / as being ' able to make men wise vnto saluation / and profitable to teach / to improve / to correct / to instruct in righteousness : and never did any of them entwite the learning or knowledge of the scriptures : as the reader may see H. N. to doe in this Epistle and his other pamphlets. Our savi^{our} Christ / willed al men / even his adversaries / to ' serch the scrip- tures / for they testified of him. If they testified likewise of H. N. and his doctrine : doubtlesse he would not despise (as his manner is) the scripture-learning of others : especially whiles he wil seem to rely upon the testimonies of the same for himself. But if we may not learn the truth of religion / out of holy writ, how then may

2nd Cor. 16. 331st Jo. 3. 30.1st Tim. 3. 15
16.1st Jo. 5. 39.

may we attaine it? H. N. telleth vs in his First exhortation to his children, thus: My beloved children, like as the true Communionality of holy ones, and Elders of the house of Love, confesse, vnder the obedience of the Love, the beleef in Iesu Christ, and the Christian baptism; and like as I expresse the same here vnto you, and confesse or acknowledge it before al men to be the true faith, and the vpright baptism; even so ground with fast beleef, your harts likewise therein. So then the doctrine of H. N. and his folowers must be the ground of our faith: as they confesse and beleef/so must we. And herein the Familist religion accordeth wel with the Turks, whose great prophet Mahomet in his law of Alchoran / to draw disciples after him saith thus; They that worship God, let them if they be good, beleef his Messenger (Mahomet:) and again; O ye good men, be folowers of God and of his messenger, & never wittingly depart from them. But may we not our selves / by the light and grace that God giveth vs / make trial of H. N. his religion by the word of the Lord? No: for in his First exhortation he saith; no man can rightly according to the truth of the holy Scriptures nor according to the spiritual vnderstanding of the godly wisdom, deal in, or vse the true God-services, nor the services of the holy word, (it becometh not likewise, that any man should take in hand to busy himself therabout,) but onely the illuminated Elders in the godlie wisdom, which walk in the house of Love. But what if H. N. with his coelders / be but deceivers of mens sowles / seduced themselves and seducing others? for be they not men as others are / and subject to error? He telleth vs no/for they have received the word of life, through the power of the most highest, out of his holy heaven, from the living God, and are even so through the same word, Godded with God. Therefore in an other place of that book/he saith men ought to beware that they distrust not the Eldest in the Familie of Love, nor suspect any manner of evil or vnwisdom by him: nor yet also in anywise persuade themselves y^t the exercises, documents & instructions which are taught or set forth before them, by the Father of the Familie of Love, or oldest elder, are too slight, too childish, or too vnwise for them to follow after or to obey. But with perfect harts, humbly and singl-mindedly, even as good willing children vnto the Obedience; to receive the same instructions, proceeding out of the wisdom and counsel of the Eldest. And must we needs put out our own eyes/that H. N. may lead vs? may we trust him that he himself is not a blind guide / and false prophet / such as Christ foretold should come in this last time? For this matter he hath given vs his warrant thus / My loving children, and thou Familie of Love, give ear to me your Father, and live according to my doctrine, that it may goe wel with you: For the Lord wil have the Father honoured of the children, and what the mother biddeth or commandeth the children

17 Exhort.
chap. 6. sect.

7.

1 Alchoran.
Azcar (or
chapter) 18.

1 chap. 16.
sect. 16.

+ ibidem.

1 chap. 13 sect.
11.

* First exhort.
Cap. 11. sect. 1

* *Eccl. 1.*

13

An Epistle of

to doe, that wil he have kept. Take heed to my doctrine; and all what I out of Love, do set forth, teach, and exhort you vnto, that print to a seal of life, or a witnes of the truth, in your harts. For it is your life. By this we may see what a good ground H. N. hath layd for himself and his cause: that men should receiue his word and doctrines/ for Oracles of God. He saw that his brother/ the Antichrist of Rome/ had much prebaild in the foolish world/ by making men beleeb/ that he and his church could not err: he minded also (perhaps) the glorie that Mahomet hath among Turkes/ by perswading them/ that the Alchoran (his law-booke) is without all falshood; therefore W. N. wil saye by that compass; and make that the foundation of his work. And coming as an enemy to warre against Christians/ he is much more malicious then Nachali the Ammonite/ who would have thrust out but one ey of the Israelites/ whereas this tyrann would thrust out both: and that not of the body/ (as Nachali would) but of the mind and understanding; that having bereft men of their wits/ he might keep them prisoners vnder his heresies. For in his Crying voice, he hath proclaimed saying/ * Let yourselves now in all your Being, nature, mind, and disposition, become renewed through the Love, in her service; and give al your vnderstanding captive, vnder the obedience of the Love. Thus H. N. wil be gaoler and keep in captivity the minds of al men: til they bow vnto him and say/ as he hath taught his children (or rather his slaves) in his first exhortation, "O my father in the Love, I submit my self, and al myne vnderstanding, vnder the wisdom of thy doctrine. And when he hath gotten mens minds thus captiued; he may lead them whither he list/ though it be into the deepest dungeon of hel. We find in Christs Testament the Berzans commended/ that tried the Apostles doctrines by the scriptures daily; Act. 17. 11. and other Christians also/ that took heed to the most sure word of the Prophets/ as to a light shining in a dark place; 2 Pet. 1. 19. Howsoever therefore H. N. would extinguishe the seven lamps of the golden candlestick of Gods law/ that men might see by the smoke of the fyre which he hath kindled: we mean not to trust his pretended light/ but to bying to the trial both his spirit and his gift. For the serpent by his subtilty/ brought Eua vnto deatch/ whyles he took away Gods plain word/ and set his own in the place: like may be our end/ if we submit our selves/ and all our vnderstanding/ vnder the foolishnes of this mans doctrine.

1 Act. 20.

1 1 Sam. 11. 3

* *Crying voice*
chap. 3. sect.
11

* *chap. 13.*
sect. 2.

H. N.

2. See my beloved in the Love of Christ, I must speak vnto you even like as Paul spake vnto the fleshly Israelites, where he saith, I bear Israel

Israel witness that they stand fervently minded towards the love of God, but not according to knowledge; for they seek to set up their own righteousness. Rom. 10. So is now the witness of God in our spirit with the holy Paul towards you, that yee likewise stand fervently minded towards the love of God, but not according to knowledge, because that the Christ of God is not yet declared unto you according to the heavenly truth, but well according to mans wisdom or industrie, which to the literal scripture, add their own prudence, and even so goe forth withal, or occupie their own righteousness without the spirit of Christ, which is a miserable doctrine, being taught without the spirit of Christ.

H. A.

Solomon warneth vs of an heretik under the figure of a foolish woman/that calleth unto her/* them that passe by ^{*Pro. 9. ver} the way: pea such as go right on their way/saying/*who ^{13. 15.} so is simple let him come hither. And in this her call/*she counterfeiteth ^{* vers. 16.} Wisdomes words/for even so had her maidens spolie: before ^{1 vers. 4.} to the sons of men/that went astray. The Apostle Paul/ found fault with the Israelites/that for want of knowledge did seek to set by their own righteousness/ by the works of the Law: neglecting the righteousness of God/ which is by the faith of Jesus Christ. H. N. here cometh/like the troublesome woman/and calleth these two daughters/ which went right on their way/ even in the true path beaten by Paul and the other Apostles. And the more to allure them/ he useth Pauls words/and pretends his affection: but his drift is to draw them quite away/ from the true way of righteousness/ which Paul did preach/ unto a false righteousness by the works of the law/ a miserable doctrine which H. N. in his writings hath taught without the spirit of Christ. These two daughters of Warwick, did (as I have heard) so know and beleev in Christ and in God/and seek the true righteousness/which is by faith: as other true Christians of our English nation have done and doo. But the Christ of God was not yet declared unto them, (as H. N. saith) according to the heavenly truth. Whereas that which he meaneth by heavenly truth/ will be found indeed to be heliish error; he teaching such things of God, and of Christ, and of mans righteousness, as the prophets and Apostles have everp where condemned: which anon will appear.

H. N.

3. Because that the same miserable doctrine and false wisdom of the flesh which gendreth her own righteousness, mought be made known,

and even so then to be forsaken, therefore hath God now in the same last day showed his grace & mercifulnes on vs poor & wretched ones, and hath declared vnto vs through his holy spirit, his service of Love, for to declare vnto al goodwillingones through the self same service, which is the true way to the everlasting life. Therefore let everie one now through the same service of love be warned that he look wel hereto, that he boast not himself in any of the works of righteousness. or take on the same to salvation neyther to condemnation, before that he in the spirit of Christ through the love of the Father be renewed in al righteousness of life. Not that I mean in the elementish ceremonial righteousness, which the man setteth forth or occupieth out of his owne prudence, but I mean in that righteousness which according to the heavenly truth is in the being of Christ, and is set forth through the spirit of God. For the Father is not honoured but through the Son, that is, no man may know, eyther serve God, but that he must be born out of the spirit of Christ, even like as ther standeth written; Ther availeth before God neyther circumcision nor vncircumcision, but only a new creature in Christ Iesus wrought through the Love, Gal. 6. Therefore shal Christ in the day of judgements, accuse and find faultie al flesh in their righteousness, even like as he saith, I shal reprove or rebuke the world of their righteousness. Ioh. 16. That this is al what the man out of his first birth, hath set vp for a righteousness, which is an enemy vnto God, even like as he sayth, Ioh. 20. They are al theeves and murderers which are come before me: that is, whosoever letteth himself think, that he is a Christian before the spirit of Christ be born in him, that same is a thief and a murderer. For whosoever hath not the spirit of Christ, the same belongeth not vnto him. Rom. 8. Even like as Paul hath witnessed wher he saith, I durst not speak any word, vnlesse that Christ had spoken the same in me, or through me. Rom. 15. yea no man (sayth he in an other place) can name Iesus to be the Lord, but through the holy Ghost. 1 Cor. 12. A natural man (sayth he) tasteth not the spirit of God, 1 Corinth. 2. My children (saith Paul to the Galathians) with whom I travel agayn in birth, vntil that Christ be fashioned in you. Gal. 4. Here may we mark that without the Spirit of Christ, ther is no knowledge of God, And vther God is not knowvn, ther can ther not any doctrine be occupied to the mans salvation. It is verie true.

H. A.

The author pretending to deal against that / which he would
 saynest establish / to wrett / the miserable doctrine and false wil-
 dome of the flesh, which gendreth her own righteousness; first
 draweth the readers to himself and his familie / and the service of
 Love: as being the declarers of the true way to the everlasting life,
 now

now in the same last day. But this is like the carriage of the who-
 rish woman who^{*Pro. 7. 13.} taught the pong man and kysed him/and with
 an impudent face sayd vnto him/ I have peace offrings, this day have
 I paid my vowes : therfore came I forth to meet thee. &c. and H. N.
 hath no better warrant then his predecessor Mahomet, who (before
 him) boasted himself to be the † Teacher of the nations. That the
 reader may discern the fraud of this falser/ I will first briefly shew
 what doctrine he hath taught concerning God and Christ; And then
 I will proceed in answering this his Letter. The God which H. N.
 teacheth to the world/ is not as the scriptures declare the true God
 vnto vs/ One eternal/ everliving/ infinite/ incomprehensible/ al-
 mighty/ unferchable and unchangeable Being/ who onely hath
 immortality/ and dwelleth in the light that none can attapn vnto/
 whom never man saw/ neither can see/ vnto whome be honour and
 power everlasting Amen. 1 Tim. 6. 16 Exod. 3. 14. Rev. 1. 4. Iob.
 11. 7. 8. 9. & 36. 26. Psal. 90. 2. & 93. 2. & 102. 26. 27. & 145. 3. Act.
 17. 25. 1am. 1. 17. But H. N. telleth vs of a God/ that † was in
 the beginning as a light as life, of one substance with the manly crea-
 tures. For as he saith after^{H. N. Epist.} in this letter, God had created the man,
 that he should be of one life, one Being, one Spirit, and of one nature
 with God. Now the manly creature we know was finite/ compre-
 hensibile/ not from eternitie/ but had his beginning in the first day
 of this world/ and soon was changed from his estate and became
 like to the beasts that perish. Now then can it without highest
 blasphemie/ and dishonour of God/ be sayd or thought/ that God
 was of one substance with the man? yet H. N. to bring his blasphe-
 mie to a higher degree/ if he may: hath further manifested his
 mind thus: † See and mark ye beloved, in the beginning, when God
 made al things wel, then was the Lord one Lord of his kingdom, & one
 God of his works; ther was also no more but one God and one man,
 and they were one, and had in al one order, being and nature, for God
 was al that the man was, and man was al that God was. The Devil
 when he had the † Serpent for his instrument/ (the subtillest beast of
 the field) durst not utter such abomination vnto Evas/ as to say
 she should be of one substance with God, or al that God was; but on-
 ly that she should be like vnto God, knowing good and evil: but
 here having gotten a new instrument H. N. (which impistral letters
 may rightly be read † Ha Nachath, that is/ The Serpent, who now is
 wren more old in evil/ more bold in fals hood/) he shameth not
 to teach/ that God and man were one substance and being; God al
 that man, and man, al that God was. By this doctrine H. N. leadeth
 men at once from God to the Devil/ and deifieth the Serpent. For
 the Serpent was too subtil for the manly creature. the Devil de-
 ceived and overcame the man/ with al that he was: his body soul
 and spirit. Now seeing God the creator/ and man the creature/
 had

14. 15.

† Alchoran.
 Azar 77.

† Epistles of
 H. N. Epist.
 3. chap. 3.

† Gen. 1. 5.

† H. N. Man
 falling &c.
 sect. 1.

† Gen. 3.

† Gen. 3. 1 in
 the Hebrew.

had al one substance and being, and the one was al that the other was; it wil solow vpon this blasphemers doctrine / that the man had as much power/wisdom/ wil and ability euerie way to withstand the Diuill/as God himself had: but the Diuill was too strög and too wise for the man; therfore also he was too strög and to wise for H. Ns. God/who had no more of any thing then the m.a. Now he that is most mighty/ most wise &c. must needs / (euen in any Pagans judgement) be esteemed for God. The Diuill could not prebapl with Christ / though he proffered him al the kingdomes of the earth/to fal down and woꝝ hip him: but he hath gotte this honour and much more from H. N. for far lesse preferment / that he wil not only woꝝ hip him/himself; but draw al the world/if he can to doe the like/ by his Serpentine doctrine.

But a man would think/that vpon consideration of Adams fall/end al his childrens miserie: H. N. would change his more then beastly judgement/ of God and man to be one substance. No it is farre otherwise. For as he hath feigned such a God as never was; so hath he begotten and brought vs forth a Christ / to wett/ a Lovely Being; or rather a lothsom Idol in his own hart / as after s hat he shewed; which Christ, (he sayth) † maketh of two that they be one, namely the Godhead and the manhood. By meanes of this mediator/ tis God the Father one substance, or manned with vs through Christ, and is al in al. Herevpon H. N. (which hath written the world a new Gospel/and beginneth it with his own praise/as the holy Evangelists begin theirs with Christs /) telleth vs of himself/ that he is † Godded with God in the spirit of his Love. And least men should neglect to woꝝ hip this beast / and giue him his Diuine honour; he euerp wher bygeth his godhed and authority: one example wherof I wil set down. The God of heaven, as the Father himself, is come down, and he bringeth in the service of his Love, himself with his Christ and his holy Ghost, & with al that which with him is Gods: vnto his obedient mā H. N. & Godding the same wth him, he hath Manned him with the same; and his wil is, that now in the last time, through his service of Love, al people or generations of men, which are goodwilling to his righteoulnes, should assemble them vnto him & his Godded man, & euen so likewise with them, al that which is manly: to the end that they al should become of one Being with him and his godded man, & to be al named Gods, and children of the most highest. For euen so in the same conioyned comming and conformity of being; namely God with al what is Gods, and the man with al what is manly; it al, what is nor Gods nor manly, becommeth through God and the man vtterly condemned. Was ther euer any trump of Satan / that durst proclaim such Atheisme to the world vnder colour of religion as this man dooth? Mahomet was never so grosse or wicked to think thus of God / or of himself: He in his Alcho-

Mat. 4.

† H. N. Epist.

4. chap. 5.

sect. 14.

ibid. sec. 18.

* Mat. 1. 1.

Mar. 1. 1.

* Gospel of the

kingd. Chap. 1

sect. 1.

* Proverbs of

H. N. chap. 8.

sec. 3.

ran euerwhere speaketh right of God/that he is One, immu-
 table, most wise. most high, incomprehensible, omnipotent &c. He
 was willed (he saith) to say, ¹ Nothing is injoynd me, but to
 worship God alone, and not to esteem any his fellow (or partner.)
 and again * That thou (Mahomer) mayst be proved true, cal thy self
 but a messenger onely. But H. N. wilbe Godded with God, and
 haue al that is Gods, (as him self saith :) then is he doublelesse Gods
 fellow : and hath the eternal power and godhead, which the Apostle
 saith, ¹ as seen by the creation of the world &c. Now what can H. ^{1 Rom. 1. 20.}
 N. or any of his ylluminated Elders, answer to that which the true
 God propounded vnto Job: ¹ wher wast thou when I layd the founda-
 tion of the earth? declare if thou hast vnderstanding &c. ^{1 Job. 38. 4.}
 Hast thou an arm like God? or doost thou thunder with a voice like him? deck
 thy self now with majesty & excellencie, & array thy self with bewty
 and glory. Cast abroad the indignation of thy wrath, and behold eue-
 ry one that is prowd, and abale him &c. Then wil I confesse vnto
 thee also, that thy right hand can save thee. Wee know the true God
 can do al things/ and that there is no thought hid from him. Let
 H. N. with his new Gods/ shew forth their Godhead in their
 powerful works. Let them (as the prophet Isaias saith) shew
 things that ar to come hereafter, that we may know that they ar Gods.
 Isa. 41. 23. Christ said to the Jewes/ If I should bear witness of
 my self, my witness vver not true. Ioh. 5. 31. But H. N. beareth
 witness of himself/ and hath no testimony from God/ nor his
 scriptures/ more then had Theudas or Iudas of Galilee. or Maho-
 mer. Christ did confirm his authority by signes and wonders. He
 alleged his works for ¹ witnesses that the Father had sent him. ^{1 Act. 2. 22.}
 But blessed be God/ who though he hath suffred these idols of
 indignation (the Familists) to utter the pride of their arro-
 gant hearts/ yet hath he not permitted Satan to give them power
 to work any miracles/ for to seduce the world withall: that such
 as do follow them/ may shew them selves deprived of wisdome
 and humane reason/ in crediting such an impostor/ that hath no
 thing but foolish words to bewitch their minds withall. The
 prophet Isaias teacheth that ¹ All nations before God are as no-
 thing/ and they are counted to him/ lesse then nothing and banity. ^{1 Isa. 40. 17.}
 To whom then wil ye liken God? ¹ To whom now wil ye liken
 me/ that I should be like him? saith the Holy one. H. N. an-
 swereth/ that himself is not onely like God/ but hath one substance
 with him/ and al that is Gods. But as the prophet mocked those
 wooden idols/ that were half burnt in the fire/ and the other
 half worshipped as a God: so may al men deride these earthen
 idols/ that cannot save their bodies out of the dust or fire? For
 goe they not down to the grave as other men/ and perish like their
 bowing? Is not H. N. rooted out of the land of the living/ and doth
 not

not his name rott with him? Can any of his Godded men save themselves from speere or sword/ and scape out of the hand of the hangman? And then may we speak to them as did the Lord to the king of Tyus: I wilt thou say before him that slayeth thee, I am a God? but thou shalt be a man, and no God, in the hands of him that slayeth thee. The Apostle Paul sheweth the folly and blindness of the Gentiles that turned the glorie of the incorruptible God, into the similitude of the image of a corruptible man; and is not H. Ns. foolish hart more full of darknes then theirs: that after soo great light of the scriptures turneth the glory and Being of the incorruptible God / into (not the image onely but) the verie Being of a corruptible man? Doubtes God hath delivered him up into a reprobate mind; that his madnes may be manifest unto al men; which thus hath turned the truth of God into a lie; magnified and honoured the creature, to the dishonour and blasphemie of the creator/ who is blessed for ever/ Amen. To al then that H. N. can say for his own Godhed/ or his disciples / let al true Christians answer/ as Jeremp taught the Jewes to answer the men of Babel; The Gods that have not made the heavens and the earth, shal perish from the earth and from vnder these heavens, Ier. 10. 11. By this the reader may perceiue/ what a popsoned religion this Nachash H. N. hath brought into the world / concerning God.

Now for his Christ, H. N. teacheth vs not according to the scriptures / of one particular man / of the stock and generation of the Jewes/ born about xvi. hundred yeres agoe in Bethlehem; who himself alone (being God) equal with the Father before the world was / and in that fulnes of time took vnto him our humane nature) bare in his own body the syns of al his elect/ and by that once offering of himself vpon the crosse / hath purged them al / from al their syns &c. No, H. N. regardeth not (as after in this Letter sect. 11. he sheweth) this knowledge/ that in times past ther was one Christ in Israel which was born amongst his own &c. but telleth vs of a Lovely being / and a holy life: this is his Christ, For in his First exhortation he saith/ I walk with your spirit in the Lovely and vertuous Being: Fasten your mind therto, and build your righteousness thereon. For that is an eternal and fast standing foundation, wheron al Gods prophets and holy ones have builded, and is Christ himself. Again in the same book he saith/ After a litle time of your distresse and anguish, or heavines, the Lord will bring his Christ, (that is his best beloved and most holy being) in power and glory vnto you. In this his Epistle to the two daughters, he expoundeth Pauls words 1 Cor. 13. though I had al faith, &c. if I had not love, it were nothing; that is (saith H. N.) whosoever hath not Christ, he is with us God: th. 1. 22 also in another place / he telleth I Love, the vpriight Being of Christ himself; And because this

Lovely

12. 13. 9.

4 Rom. 1. 23

† Rom 9. 5.

1 Mat 2.

* Phil. 2. 6.

1 Joh. 17. 5.

† Heb. 2. 14.

* 1 Pet. 2. 24.

† Heb. 9. 26.

28.

1 chap. 12. sec.

23. 24.

† chap 20 sec.

5.

1 Job 4.

† First exh.

ch. 12. sec. 33

Nobely life and being/ appeareth daply fresh and new/ in those
 that come to the family of Love/ therfore they professe to beleve/
 not that Christ was, but that he ^{* is conceived of the holy Ghost,}
 through the power of the most highest, & born of the H. virgin Mary. ^{ch. 7. sec. 14.}
 And whereas the scriptures teach that Christ suffered for vs/ and ^{* Rom. 5. 6. 8}
 for our syns: H. N. teacheth/ that Christ beareth ^{* in vs our syns. The}
 scriptures teach/ that ^{by the obedience of one (meaning Christ)}
 many are made righteous: he hath washed vs from our syns ^{† in}
 his blood/ he was ^{once offered to take away the syns of man/ and}
 with ^{one offering} hath he consecrated for ever them that are sancti-
 fied: H. N. teacheth vs that ^{Christ/ vnder the obedience of the}
 Love of his Father, is gone before vs therein, for that we should, in like ^{* Heb. 9. 28.}
 manner follow after him, vnder the obedience of his Love, in his death ^{* First exhort.}
 of the crosse, to the taking away of vs from our syns. ^{ch. 7. sec. 17.}
 Thus must we
 save our selves by our own sufferings/ and Christ (set forth unto vs
 in the scriptures) is but an example/ to teach vs what we must
 doe. But what should I stand longer vpon this point: for the
 Familists hold and professe/ that ^{† an obedient and godly life is}
 Christ Iesus: and so their doctrine of Christ, agreeth with their for-
 mer doctrine of God: both being wretched and blasphemous. ^{† Pattern of}
 Having thus opened the groundwoork of H. Ns. religion, it shalbe the
 easer to discern his strawd in this Letter/ which I now wil par-
 ticularly answer. ^{† pref. scem.}

Let every one now, through the same service of Love (sayth this au-
 thor) be warned, that he boast not himself in any of the works of righ-
 teousnes, or take on the same to salvation neyther to condemnation,
 before that he in the spirit of Christ, though the love of the Father be
 renewed in al righteousness of life. ^{In that H. N. sayth/ before}
 he be renewed, he playnly intimateth that his deadly error/ that
 after men are renewed/ they may boast in and take on their woorks
 to salvation; contrarie to Pauls doctrine/ who sheweth that not
 onely ^{† the vncircumcision, (the unrenewed Gentiles/)} but also
 the circumcision (the renewed Jewes) should be justified of God
 by faith, which faith excludeth mans ^{† rejoycing or boasting;} and
 al woorks of the Law. He confirmeth it also by ^{† Abrahams ex-}
 ample/ who though he were renewed in righteousness of life/ had
 nothing to rejoyce of with God: but was justified by faith alone;
 and as he/ so ^{* we al/} shal have faith (not woorks) imputed to vs
 for righteousness. But H. N. speaking of the 10. command-
 ments given on mount Sina/ calcth that law/ Gods ^{† eternal,}
 true, & living righteousness; that he would have to be erected through
 his people Israel, vpon the earth, and wherein al the children of men,
 generations and heathen, should live. Wherin his doctrine is quite
 contrary vnto Pauls/ who sayth/ ^{* if ther had been a law given,}
 which could have given life, suerly righteousness should have been by ^{* Gal 3. 21.}

1^{vers.} 11. 12.1^{Hab.} 2. 4.* Alchoran,
Az. oar (or
chapter) 4. 5.
35. 6. 42.4^{vers.} 12.

5

1^{Rom.} 4. 25.1^{1^{Thes.}} 4. 3

the Law, but the scripture hath concluded al vnder syn, that the promise by the faith of Iesus Christ, should be given to them that beleewe. Now the way of life / the Apostle had before shewed / in the same chapter / saying / it is evident that no man is justified by the Law in the sight of God, for † the just shall live by faith; and the Law is not of faith, but the man that shall do those things shall live in them. H. N. therefore teaching contrary to the Apostle (as we have seen,) even a miserable doctrine / and false wisdom of the flesh / which gendereth her own righteousness / is by the Apostles commandement to be holden accursed / Gal. 1. 8. And this gift of his / hath no witness of the holy prophets or Apostles to confirm the same: but by his predecessor Mahomer is wel approved; for eve so did he teach the Turks That the Law of God is not impossible and intollerable; howsoever the Apostles say the contrary (Rom. 8. 3. Act. 15. 10.) and that they which keep the the Law are joynd with God & saved. After this H. N. sheweth that he meanes not the elementis & ceremonial righteousness, but that which according to the heavenly truth is in the Being of Christ, (for this we have heard is his heavenly truth, that every man should have the Being of Christ / or be Christ himself.) His proof herof is, The Father is not honoured but through the Son; that is (sayth H. N.) no man may know or serve God, but that he must be born out of the spirit of Christ. And thus he leadeth the daughters by degrees / to their own new birth / for their righteousness and salvation: and to mainteyn this heresie / he corrupteth and abuseth the scripture Gal. 6. 15. wher Paul sayth (against such as breged Christians to be circumcised / that they might avoid persecution) that in Christ Iesus neyther circumcision avayleth any thing, nor vncircumcision, but a new creature; meaning that such as were grafted into Christ by faith / unto salvation from their syns: they need not care in this estate for having or wanting the outward Jewish signe of circumcision / but labour for that which it signified / namely to become new creatures / dying daily unto syn / and living unto righteousness / which fruits are undoubtedly testimonies that they are in Christ. But H. N. corrupteth the words / first saying Ther avayleth before God, and then adding, in Christ Iesus wrought in the Love, meaning / that a new creature / in Christ (which Christ is) wrought in the Love / (for so he thinketh Christ to be the Lovely Being in vs / as before is shewed;) this new creature avayleth before God / for righteousness / and late-making from our syns, as his words elsewhere are. Thus careth he not / how he wrest / or what he add unto the scriptures / so as they may seem to serve his turn. That the reader may see his deceit / I wil shew what is his begin and manner of reasoning. Two things are given vs of God through Christ. 1. justification, and 2. † sanctification. Justification

ration is by the forgiveness of our sins for Christs sake/ and for the death that he once suffered for vs himself alone on the cross; wherupon followeth our blessednes and saluation; and this justification we apprehend by faith alone. After which foloweth the work of Christ in vs/ by sanctifying our bodies soules and spirits/ and making vs conformable* to his death burial and resurrection/ and furnishing vs with fruits and graces of the Spirit: which being fruits of faith in Christ/ following the same; are no cause of our justification or blessednes/ for that we have freely before given vs of grace. Now cometh H. N. and he taketh this latter point of Sanctification, and al such scriptures as speak thereof/ and putteth it in place of the former/ to wete/ our justification, making this our new birth/ and these fruits of faith/ to be the very cause of our happines/ righteousness it self/ pea and Christ himself. Which deceitful reasoning of his/ may further be manifested/ by a type and shadow of our redemption/ shewed to our fathers/ travelling towards their outward rest in Canaan; as we do now travel towards our eternal rest in Heaven. They in their journey were stung by fyrie serpents/ and many of them died. To save them from this death/ a serpent of brass was set up/ on which who so looked/ was without any other salve or medicines/ healed of his deadly wound. Then being thus healed, they went forward on their way/ fought against the Amorites and other enemies, and won the promised land; and this they were to doe/ before they could have possession of the same. If H. N. had then lived/ and should have perswaded the people/ that not the looking by to the brazen serpent/ but their after journeyes/ and battels against the Amorites/ did heal them of their stings; should he not have bled the work of Gods grace/ who without any work or war of theirs/ did heal them freely? even so doth he in this. The venom of Synn/ by the sprie serpents the Devils/ tormenteth men, and bringeth them to death. Jesus Christ is lifted up unto vs/ as was the Serpent in the wilderness/ unto whom we looking by by faith/ are throughly healed. After this God employeth vs in a holy life/ and Christian warfare/ to subdue our lusts and affections/ and bring forth fruites of the spirit in sanctification. Now cometh H. N. and telleth vs/ this holy life/ this Christian warfare/ is our righteousness/ our safemaking from our sins/ and is Christ himself. Thus is he an enemy unto the grace of God/ and hinderer of mans salvation; seeking to procure it by the works of the law/ by which no flesh is halp saved; and in stead of Christ/ would give vs an idol of his own fiction.

After this/ as unfaourly and to as little purpose/ he alledgeth/ an other scripture/ wher Christ (as he saith) in the day of judgement,

1 Rom. 9. 29.

1 Heb. 9. 26.

28.

1 Rom. 3. 28.

* Gal. 5. 24.

Rom. 6.

1 Job. 15. 5.

Colos. 1. 10.

1 Rom. 3. 24.

1 Num. 21. 6.

1 ver. 9.

1 ver. 10. 11.

1 ver. 11.

1 ver. 11. 24.

1 ver. 11.

* Rom. 6. 23.

* Job. 3. 14.

15.

1 Gal. 2. 16.

Rom. 5. 1.

* Rom. 6. 1.

1 ver. 11.

* Gal. 5. 4.

11 Joh. 5. 7.

Mat 23. 19.

† 1 Pet. 10.

† chap. 16.

1 Pet. 10.

1 Evang.

chap. 1. 1 Pet. 9.

* chap. 34.

1 Pet. 2.

shal find faulty al flesh in their righteousness, as he saith I shal rebuke the world of their righteousness. Ioh. 16. First it is to be observed that Christ spake these words of the Comforter (the Holy Ghost) which he / being gone away would send to his Apostles / Ioh. 16. 7. (as after came to passe / Act. 2. 33.) and saith / when he is come he wil reprove the world &c. but H. N. allegeth this / that Christ himself should do it / and falsifyeth our Lords words / putting 1, for He. the reason wherof seemeth to be for that H. N. holdeth not a distinctio of the three persons in the Godhead / as we profess 'acording to the scriptures; but ignorantly shufflith and confoundeth al. Secondly / he addeth to the scripture / saying their righteousness; whereas Christ saith onely that the Holy Ghost should convince the world of righteousness; which may as wel / (if not better) be understood of Christs righteousness / then of the worlds; especially seeing the reason therof is rendred thus / † Of righteousness, because I goe to my Father. Now though one may understand it otherwise / of the worlds feigned righteousness / yet is it overmuch boldnes in H. N. to put his own understanding in sted of the text it self: for this is the meanes to corrupt Gods pure word / even as the mans hart is most corrupt. Thirdly, he referreth this to the day of judgements, which is far from Christs meaning; for he promiseth the efficacy and power of the Holy Ghost in his servants / whiles he is absent from them / before the day of judgement; as the text sheweth to any wise hart. But wherfore doth H. N. put in this, may we thinke? Doubtesse to draw men unto himself / for he is the Comforter promised / yea he is Christ himself; and this day and time of his preaching / is the day of judgements. This is evident by his own words elsewhere. For in his First Exhortation, he thus writeth; † According to al the testimonies of the holy spirit of Love, this gracious word, and his service of Love, is the Light, and the day of the true judgement, wherwith God with his holy ones accomplisheth, and wherwith also he wil accomplish, his judgement vpon the earth, according to the truth. In the Gospel of S. M. it is also thus written. † For behold in this present day, the glorious coming of our Lord Iesu Christ, with the many showls of his Saints, becometh manifested, which hath set himself now vpon the seat of his majesty, for to judge in this same day, which the Lord hath ordeyned or appointed, the whol world with equity and with faithfulness and truth according to his righteousness. And again in the same book. * Behold and consider my beloved, how wonderfully God worketh in his holy ones, and how that now, in this day or light of the Love, the judgement seat of Christ is revealed and declared vnto vs out of heaven, to a righteous judgement vpon earth, from the right hand of God, and how that on the same judgement seat of Christ, (that the scripture mought be fulfilled) ther sitteth one now, in truth in the habita-

habitation of David, which judgeth vprightly, thinketh vpon equity, and requireth righteousness. Wp this the reader may see, what this man opposeth at in al his writings/ euen to draw al men vnto himself/ as iudge of the world sitting on the throne of Christ/ and spareth not to apply the promises of Christs coming/ to this day of his preaching/ being a more shamelesse and pessi mpious blasphemer then euer was Mahomet/ or any arch heretic that Satan sent to bewitch the world. As he hath abused this 16. of Iohn, so both he afterwards the 10. of Iohn. They are al theeves and murderers which are come before me: that is (saith H. N.) whosoever letteth himself think that he is a Christian before the spirit of Christ be born in him, that same is a theef and a murderers. Wher againe he intimateth Christ and a Christian to be al one: and if the Spirit of Christ be bozne in a man / then though he make himself Christ/the dooz/ the shepheard &c. he is no theef / no murderers. Thus H. N. sheweth himself to be sold vnto syn/ and given over to an heretical and reprobate mind/ perverting al scripture vnto his destruction. It is verp true.

H. N.

4. See my beloved in the love of Christ, even thus standeth the foundation of y^e Christianity, & in such maner of wise hav th Apostles taught the salvation in Christ, even like as Paul sayth to the Corinthians. 13. although I giv al my goods to the poor, and that I suffer my body to be burned, and although I had faith (saith he) that I could remove mountayns, if I had not love, it were not any thing vnto me: that is, whosoever hath not Christ, he is without God, and without righteousness in this world. I mean the being like Christ, which is received through the power of the holy Ghost, and not any ceremonial Christ, which one man speaketh of or promiseth to an other, through the ceremonial service, which he out of his prudencie according to his fleshly mind hath set vp. O no, The work and begerting or procreating of the children of God, cometh not so slenderly to passe, as men now at this time teach each other: out of their vnregenerate spirit, which never proceedeth from God.

H. A.

Uhat a sandy foundation of Christianity H. N. hath layd/we hav seē before in his doctrine of God and of Christ/ and of mans righteousness. Here / (to build hap on his rotten ground /) he perverteth an another scripture/

ture/ and would rather his error on the Apostle Paul/ who most of al other did set against it. For the teaching the salvation in Christ to be by Faith, as before is shewed: H. N. wil have him say it is by Love, the Love that is in vs: which Love he expoundeth (as his manner is) to be Christ himself: so wresting the word/ (as did the old serpent/) vnto mens destruction.

The Love treated of by the Apostle/ 1 Cor. 13. is a qualitie in the Saints/ wrought in them by the spirit of God: as it is written/ 1 Gal. 5. 22. The fruit of the spirit is Love, &c. Now this Love which is in vs/ (whither it be towards God or our brethren/) is not the foundation or cause of our happiness/ but an effect thereof/ as we may learn by the Apostle/ that saith/ 1 Herein is Love, not that we loved God, but that he loved vs, & sent his son, to be a reconciliation for our synnes. Which Love/ when we perceiue by faith; then we againe doe love the Lord: as it after followeth/ 1 We love him, because he loved vs first. Then from the Love of God/ floweth also the Love of our brethren/ as is further added/ 1 And this commandment have we of him, that he which loveth God, should love his brother also. And that these graces come not of our selues/ (and consequently are not meritorious in vs/ nor causes of our salvation.) Moses taught his people/ when he saith/ 1 The Lord thy God will circumsise thy hart & the hart of thy feed, that thou mayst Love the Lord thy God with al thy hart & with al thy sowl, that thou mayst live. As for the cause of our salvation/ that it is onely Gods Love and grace towards vs/ the Apostle Paul sheweth saying 1 God which is rich in mercy, through his great Love wherewith he loved vs, even when we were dead by syns, hath quickned vs together in Christ; (so) by grace ye are saved. This Grace we apprehend by faith; which faith/ if it be alibe/ stirreth it self/ and worketh by love. And thus the Saints doe shew their faith by their Love and good works: but in case of justification before God/ and mans salvation/ al works are excluded/ as the same Apostle probeth saying/ 1 David declareth the blessednes of the man, vnto whom God imputeth iustice without works. This being so/ what labour they for/ but our curse and wretchednes/ which would have vs rely vpon our Love, or any good works/ for the saving of our soules.

This next inference is more mischeebous/ when he expoundeth those words/ if I have not Love, thus: That is (saith H. N.) whosoever hath not Christ is without God. Thus maketh he Love in vs to be Christ; and so the plain doctrines of the Gospel concerning our Saviour shal be but a fable. And that this is his meaning/ he sheweth elsewhere more plainly/ when he saith/ 1 If ye wil not that the wrath of God should come or fall vpon you, so deal faithfully before God & his holy ones, & walk with your Spirit, in the lovely and ver-
teous

H. N. First
exhort. ch. 12.
sect. 23. 24.

eous Being, fasten your mind thereto, & build your righteousness thereon, for that is an eternal fast standing foundation, wheron al Gods prophets & holy ones have builded, and is Christ himself. Here men may see what a miserable foundation he hath layd/ for to build our righteousness on/evē our own walking in the lovely & verteous being, and this with him is Christ. Wherby he proclameeth himself to be Antichrist: for the Apostle John saith/ Every spirit which confesseth not Iesus Christ comen in the flesh, is not of God, but this is (the spirit) of Antichrist. Now to say that Love (which is an affection of the mynd) is Christ; is to deny him comen in the flesh/ out of the loynes of David and Abraham/ of the virgin Mary/ in the bapes of Herod the King/ as the scriptures plainly teach. And by as good reason may H. N. deny that ever ther was any such man as Adam, any such beast as the Serpent, any such creation of the world/ as Moses describeth/ Gen. 1. 02 as God: and so by his allegories/ overturne al religion/ and bring Atheisme in the place; which in deed he hath done/ with most high abomination/ in deisping himself and blaspheming God. By Christ, or righteousness, H. N. saith he meaneth the being like Christ, not any ceremonial Christ: so he seemeth to esteem the plain doctrines of the gospel/ to be but ceremonial, that wheras we read there of one Iesus to be crucified for our sins &c. this he counteth but a ceremonie/ shadow or figure/ such (it may be) as was the ram that Abraham offred/ or the beasts that Aaron killed/ or (perhaps) the parable that Iotham told: for the true Christ that saveth men/ is the Lovely being that is in the Familists themselves: this idol hath their god H. N. out of his prudency accordyng to his fleshy mind set up. And this is a great secret/ or mysterie of iniquity.

† 1 Ioh. 4. 3.

Mat. 1. 26

Rom. 1.

† Gen. 22. 13

Iudg. 9. 7.

Ec.

H. N.

5. Herevpon my beloved mought ye or som other say, we learn not, or ther is not any thing taught vnto vs, then out of the clear scripture, which may not lie. Yea my beloved the scripture lyeth not, but al those which ar not instructed through the spirit of Christ, they lie & are beguiled, & signify or expoud the scripture which is spokē through the holy Ghost, & shewed out in the spirit of life Iohn. 6. vpon an earthly or elementish foundation, wherthrough the man can not obteyn or get any renewing of the hart. Even like as in the witnessing of the scripture ther is witnessed sufficiently to those that can vnderstand the same. Who is ther without the word of the Lord which is spirit & life, Iohn 6. that hath atteneyd vnto the salvation, or who hath I beseech you in any world, brought forth any true witnes, vnlesse that he through the



Spirit

H. A.

We are sure the sacred scripture is not / but H. N. which abuseth and falsifieth the scripture / and denieth Iesus to be the Christ / making Love and the Lovely Being in himself and his familie / to be Christ, (as we have heard) is by the Apostle condemned for a Liar and an Antichrist, 1 Ioh. 2. 22. and he not being instructed through the Spirit of Christ, hath taught an earthly and rotten foundation / to the ruine of true religion.

The scripture cannot rightly be understood or opened but by the Holy Ghost that is the gift of the Holy Ghost. But some have the gifts of the Spirit / which yet are not themselves altogether born anew: as had Balaam / the Scribes and Pharisees / Caiaphas / Judas the traitor and others many / which as the Apostle saith / Heb. 6. 4. were once lightened & have tasted of the heavenly gift, & were made partakers of the Holy Ghost. Therefore it is false which H. H. writeth / that none in any world, brought forth any true witness, unless that he became altogether born anew.

Again he here boocheth another error / in expounding the Spirit of the Lord, to be his word; which H. N. in his grosse understanding perverfly gathereth from Christs words Iohn. 6. 63. the words that I speak unto you are spirit, whereby our Lord meaneth that his words were spiritual, not that they were the Holy Spirit it self. For he useth the like phrase of a spiritual and regenerated man saying, Except a man be born of water and of the spirit / he cannot enter into the kingdom of God, and / that which is born of the spirit is spirit. Iohn. 3. 5. 6. Now seeing H. N. describing his Communitie of the Love / saith / * Whosoever cometh into this good city, he becometh altogether born anew in the spirit, he may by like reason conclude that himself and his Discipulants / are also the Holy Spirit, and so be a blasphemer against the Holy Ghost, as he is against the Father and the Son. The Scriptures teach us plainly to distinguish between the word and the Spirit of the Lord / this latter being cause and author of the former / as it is written / 1 Sam. 10. 2. The Spirit of the Lord spake in me & his word was in my tongue: and of all the prophets it is witnessed / that they spake as they were moved by the Holy Spirit. 1 Pet. 1. 21. The Apostle saith / This is the word which is preached among you; and how then preached it / an other sheweth / when he saith / that by the Spirit of God they knew the things given them of God, and spake those things not in words which

* Spirit, land
of peace. cha.
33. / ch. 5.

† 1 Pet. 1. 25.
1 Cor. 2. 12.
23.

mans

mans wisdom teacheth but which the holy Spirit teacheth. that al men may see how ignorantl (if not worse) H. N. hath confounded the word and the Spirit of the Lord / as if they were one thing.

H. N.

6. Note wel, or consider of fellowship, the estate or manner of the Apostles, how that they, although they went about so long tyme with Christ, & wer alwayes with him, whiles the power of God was wrought through him, vnderstood not what the mind of the Lord was, concerning the godly causes, before that the day of Pentecost or Whitsontide, when that they received the holy Ghost, was come vnto them. Even like as there standeth written, how that they sayd at the tyme when Christ was crucified among them, we had hoped or supposed, that he should have delivered Israel, and it is now the third day, and ther cometh nothing of it, we wil goe a fishing. For they supposed that Christ should have let vp a fleshy kingdom.

H. A.

Here H. N. to magnify himself / as a spiritual and godded man, spareth not to wrong the holy Apostles; as if they before Pentecost, (Acts. 2.) vnderstood not the scriptures / nor preached the word trul; wheras it is evident that they were sent and had preached the word long before / Luk. 9. 1. 2. which word Christ had given them and they received / Iohn. 17. 8. 14. and were made clean by it / Iohn. 15. 3. and he had opened their vnderstanding to vnderstand the scriptures Luk. 24. 45. though afterward at Pentecost, they received moze plentifull graces of the spirit / when Christ was gone from them. Act. 2. 1. 2. 4. &c.

Again H. N. as if he delited to falsify the scripture / sayth there standeth written, how that they sayd when Christ was crucified, we hoped that he should hav delivered Israel &c. wheras these words were spoken by Cleopas and an other disciple which were none of the Apostles / as appeareth Luk. 24. vers. 18. 21. 37. and to make by his patcherie / he addeth that they sayd / it is now the third day, & there cometh nothing of it, we wil go a fishing Where as those two spake not at al of going a fishing, but other men at an other time, Ioh. 21. 3. By this the reader may mind what credit is to be given to H. N. his allegacions of scripture / who rareth not to profane the holy word / for maintenance of his

*1 H. N. 1. exh.
ch 13. S. 11.
* Proph. of the
spir. ch. 1. f. 2.*

38 An Epistle of
lies / and setteth things down as they come in his idle head.
But why say I so of this godded man; seeing men ought not
to distrust him, nor suspect any manner of evil or vnwildom bp this
Eldest Father; whose eyesight (as himself sayth) was clearer then
Chrystal, & his vnderstanding brighter then the Sun.

H. N.

7. The whiles then that the Apostles which dayly went about with
Christ, and had the word of the Father dayly among them, vnderstood
not the Spirit of the Lord: how should then the multitude of these,
(which now say that they are Christians, & yet neyther have nor know
spirit nor word, but go on with their fleshly prudence in the literal
scripture, and set forth the same with their fleshly harts before the sim-
ple people, as it seemeth best vnto them, and say even so very stowly,
we have the word of the Lord, wheras it is but their own word, wher-
in that they through their own prudence are gendred or begotten,)
feel eyther perceiv the same.

H. A.

The application of this inbertive/ belongeth to H.N. him-
self and his Nicholaitans / who out of his fleshy hart
as seemeth best vnto him/ though against the literal scrip-
ture/ setteth forth his forgeries to the simple people; yet boasterh
very stowly/ that he is +anoynted with the holy ghost, in the old age
of the holy vnderstanding of Iesu Christ, godded with God in the spi-
rit of his Love, made heyr with Christ in the heavenly goods of the ri-
ches of God; illuminated with the spirit in the heavenly truth, the true
light of the perfect being: elected to a minister of the gracious word
&c. so that in him and his sect / the prophesie is fulfilled / which
fozetold how in the last dayes / men should be lovers of them selves,
boasters, proud, cursed speakers &c. 1 Tim. 3. 1. 2. But if the Apo-
stles (as he sayth) vnderstood not the spirit of the Lord; how should
then he / (that is sold into sin / and given over vnto heresies which
are works of the flesh /) feel or perceiv the same?

** H. N. Gof-
pol. ch. 1. f. 2.*

† Gal. 5. 20.

H. N.

8. It is true they have the scripture, and the same giveth wit-
nes of the Lord and of the word, but is not the word it self *John.*
s. neyther yet may any man vnderstand the witnessing of the same,
vlesse

vnlesse that he hath first inherited the spirit of the Lord in the second birth.

H. A.

The cvill and heresie draweth on another/wher God re-
strengtheneth not men by his grace. Here H. N. denieth the
scripture to be the word of the Lord/saying that it gi-
veth witness of the Lord and of the word. Which he would ga-
ther from Christs speech Iohn. 5. 39. Search the scriptures for they
testifie of me; but he abuseth the scripture and concludeth amiss/
as if because it giveth witness of the Lord Iesus, therefore it is not
the word; the contrarie wherof is true/ it giveth witness of him,
therfore it is his word. For Christ plainly calleth that which is
written in the Law / the word, Iohn 15, 25. and so doth Paul/
Rom. 9. 9. 1 Cor. 15. 54. and Peter 2 Pet. 1. 19. The scriptures
(for we speak not here of the essential word of the Father/which
tis Christ himself) are the word of the Lord written, even as the
lively preaching of the prophets and Apostles / was the word ^{† Iohn. 1. 1.}
of the Lord spoken. The beginning of their books sheweth this;
as Hos. 1. 2. The word of the Lord that came to Hosea; Joel. 1. 1.
The word of the Lord that came to Joel; and many the like. It
is sayd Exod. 20. 1. God spake all these words; and in Exod. 24. 4.
it is said Moses wrote all the words of the Lord. If then that be
Gods word which is spoken / that also is his word which is
written; and H. N. is but an instrument of Satan / to teach o-
therwise / that he may bring his owne word in the place. If
the scripture be not Gods word, because it is a witness: then the
Holy Spirit, which H. N. made the word (before in sect. 5.) is not
so / seeing that is a witness also; 1 Iohn 5. 6. yea Christ is a wit-
ness Rev. 1. 5. God the Father is a witness, 1 Iohn 5. 9. 10. the
Apostles also were witnesses, Luk. 24. 48. If then that which is
a witness, is not the word, then none of these / but H. N. and his
dreames must be the word, to weat / of the Serpent; and he indeed
is no witness of God / neyther do his writings bear testimo-
ny to the truth / but seek to destroy it.

H. N.

6. Oh my beloved look into the same a little with me, what
uncertain witnessings that we out of an earthly or a natural Being,
have followed after, even vntil this day. We may wel say with
the Prophet, it is altogether lies what the scripture learned preach

C ij.

eyther

eyther teach for asmuch as they do reject the word of the Lord Ier. 8. Here giveth the prophet a distinction or diversity, betwixt the word of the Lord, & the witnessing of an vnregenerated man, which he bringeth forth out of the Letter of the scripture.

H. A.

The more we look / the more indeed we see what vncertain witnessings you H. N. out of an earthly Being, have followed after, even vntil this day. This stil more and more appeareth in your abusing of the prophets and Apostles. Here you would father a distinction vpon Ieremy / as if the word of the Lord, and that which is written in the scripture / were not one and the same; the Prophet teacheth no such thing, but blameth the Jewes for rejecting the word in truth and deed / whilst they boasted to be wise / and to have the law with them Ier. 8. 8. 9. He denieth not the written law to be the word; (for I have before proved / that it was Gods word Exod. 20. 1. & 24. 4.) but sheweth how vnregenerate men wil abuse it / and yet boast of it, as your self H. N. are found to falsify the word / and yet vaunt your self to be a godded man, and minister of the gracious word. Every job and title / and consequently every Letter word and sentence of the scripture / is Gods vndoubted word / though you and al Devils should deny it: the false glosses / and heresies that you and other vnregenerated men gather from it / are the word of Satan: which the scripture it self / by help of Gods spirit / evidently doth disprove / and so the word of the Lord endureth for ever; and that is the word which the Apostles preached / 1 Pet. 1. 25. and what they did preach / is recorded in their writings.

1 Mar. 5. 18.

H. N.

10. Oh if these men, which now so boldly or freemindedly doe say that they are Christians, and wil alwayes confesse Christ with the mouth; had eyes to see, & the right spirit for to vnderstand: then should they surely cease or leav off, for to walk in the strange or erring wayes.

11. There is read in the scripture, that Christ should be confessed or acknowledged; which is a very true witness; but the mind or meaning of the Lord therein do verie few vnderstand. And many suppose (whiles they have read in the scripture of one Christ, & likewise through their industry or prudence, they know that in times past ther was one Christ in Israel,

in Israel, which was born amongst his own,) that the same when they know it, & confesse it with their mouth, is the right confessing of Christ, wherof the scripture speaketh. No my beloved, no, the confession of Christ must stand in greater force or effect, then to be confessed with the mouth, in the ceremonical service, which is a baptising with water, or an other elementish confession.

H. A.

Here H. N. openeth his evil mind more plainly to the two daughters; whom hitherto he hath boarded with feigned flattering speeches. First he is offended that men wil so boldly say they are Christians: But we have no cause to be afraid or ashamed of this name / which is warranted in the word of God / Act. 11. 26. / Pet. 4. 16. But to be called The family of Love, is a name that H. N. hath invented and taken to himself and his sectaries. Secondly he speaketh of erring wayes; when he hath not yet shewed any one error / that we walk in; but prated against vs (as the Apostle saith of Diotrophes) with malicious words.

Then coming to speak of confessing Christ he denyeth not the thing; but stands upon the meaning. He inveigheth against the knowing & confessing with the mouth of one Christ, (whom they read of in the scripture) that in times past was born in Israel &c. Where in he teacheth open Antichristianity; for our Saviour speaking of his own person that was born in Israel / saith / except ye beleeve that I am He, (meaning the redeemer of the world which was promised;) ye shal die in your syns. and again praying to his Father he saith / † this is life eternal that they know thee the onely very God, & whom thou hast sent Iesus Christ. The Apostles preached this one man and no other / who was born among his own / of Davids seed after the flesh / according to the scriptures; they require a confession of this Christ with the mouth / as well as beleeve in him with the hart; and did themselves confesse him with the mouth / as ensamples unto vs. Act. 2. 22. 23. &c. & 3. 13. &c.

But H. N. liketh not of this Christ, nor of this manner confessing with the mouth; he would perswade an other Christ bred and borne in his own false and corrupt imagination / as before hath bene shewed; and another manner confession doth he require; which what it is / let vs now examine.

Mark

12. Mark wel what I write, No man can confesse Christ among al those that wil confesse him, vnlesse that he in his like being, have his fashion or shape in him; not according to the elementish ceremonies, wherwith the one maketh another wise with the historical scriptures; O no, but according to the true being, or flowing out of the Christian-like nature. Through which Christian-like nature, ther is subdued or brought vnder foot, among al those wher the same is born, out of grace, the death, Diuel & hel.

H. A.

U mark wel that H. N. writeth for truth / his own errors and deceits / out of his corrupt hart. No man (sayth he) can confesse Christ, vnlesse that he in his like being have his fashion in him. This is an vntruth of H. Ns. fiction; he writeth thus / but in the holy scriptures it is not so written. For to confesse Christ, is one thing / to hav his fashion in vs, is another thing: the first may be / wher the latter is not; as the Apostle telleth vs of some that confesse that they know God / but in works do deny him, Tit. 1. 16. The confessing of Christ is with the mouth; Rom. 10. 10. the having of Christs shape in vs / is by sayth; Eph. 3. 17. Phil. 3. 8. 9. which faith is in the hart; and (as th' Apostle sheweth Rom. 10. 10.) these both / (confession with the mouth / and beleef with the hart) are needful to salvation. It is possible for hypocrites to make a good and true confession of Christ with the mouth / and yet in their harts not be partakers of the Christian or godly nature; as Iudas Iscariot, Simon Magus, and others that were baptised and made Christs disciples by a true outward confession: but it is impossible that any should have the Christian like nature in him in deed and truth / but he wil also confesse Christ with his mouth; or weep bitterly with + Peter / if though fraple of the flesh he doe deny him. Whereas therfore Gods word requireth both these in Christians; and H. N. would draw these two daughters from the one (namely from outward confessing with the mouth) vnder pretense and colour of the other / (namely of having Christs shape within them:) he dealeth deceitfully / and not according to truth. It is / as if he should allure them to fornication; and when they alleged against him Gods Law / Heb. 12. 16. Let ther be no fornicator &c. he should answer / true, but the meaning you vnderstand not; many suppose that

4 Mat. 26. 75

that the chastity of body, is the right chastitie; no my beloved no, the godly chastitie must stand in greater force & effect then to be in the outward or elementish body, for so the Pharisees vnderstood the Law of old; but Christ applyeth it against the lusts of the hart. Mat. 5. 27. 28. If this reasoning be naught / so is H. Ns. about confessing Christ. For as Gods word requiring chastitie / intendeth it both of the body and of the mind: so when it requireth confessing of Christ / it meaneth both with mouth and hart/as is plainly set down Rom. 10. 10.

Other deadly poison hath H. N. here touched/as where he saith Christ in his like Being must have his shape in the man; wherby he meaneth such a kind of trāsubstantiatio/as that Christ and the man, should be one substance one being; yea the Lovely vertuous being in man / that is his Christ/as before I have shewed. This opinion is not possible to be warranted by holy writ / but is the mere invention of this Antichristian. Christ our redeemer/ is in his own substance and person/ in heaven at Gods right hand/Mark. 16. 19. Act. 3. 21. but we are on earth/and Christ dwelleth not otherwise in vs the by saith/ Ephe. 3. 17. which saith purifieth the hart/ Act. 15. 9. and worketh by Love Gal. 5. 6. and saith/ which is the evidence of things not seen/ apprehendeth Gods great and precious promises / which are given unto vs † that by them we should be partakers of the godly nature / in that we flee the corruption which is in the world through lust/ (not by having the very substance and Being of God and of Christ/as H. N. grossly imagineth/) and wait with patience for the second coming of our Lord in the cloudes of heaven/ at what time both the dead in Christ/and those that are alive/shall be caught up in the cloudes to meet the Lord in the aire/ and so shall we ever be with the Lord/as th' Apostle saith 1 Thes. 4. 17.

1 Eccles. 3. 1.

1 Heb. 11. 1.

† 2 Pet. 1. 4

An other damnable error/ H. N. here hath/ saying that through the Christian-like nature, ther is subdued among all those where the same is born out of grace, the death Devil and hell. Wherby he would teach vs to be our own saviours / we our selves must conquer the death devil and hell: for as wee have heard our own Lovely Being/ that is H. Ns. Christ. And whereas the Apostles teach vs / that forgiveness of sins is by Gods imputation of Christs righteousness and death/ and not imputing our sins unto vs/ and that our faith in Christ is imputed unto vs for justice; Rom. 4. 6. 8. 24. 25. 2 Cor. 5. 19. H. N. hath put imitation in stead of imputation/ saying/ that through the dayly God-service and offering in the Holy, in the taking vp of our crosse, in the Imitation of Christ in his death, we obteyn the remission of sins. Therefore he willet vs to follow after Christ in his suffering, for those are the dayes of affliction heavines and death, wherein Christ hath gone before vs in the Holy, for to prepare vs through the

1 H. N. First exhort. c. 20. sec. 19.

1 Ibid sec. 26.

27.

1 Chap. 3. sec. 5.
6.

same death of the crosse, the everlasting forgivnes and redemption of syns. Agayn in his booke called The spiritual land of peace, he telleth vs of an Instrument wherewith all enimies be overcome. This instrument of victorie is the crosse of Christ; (not that which Christ/ of whome we read in the scriptures / died himself on/ and triumphed in the same over the principalities and powers / Col. 2. 15. but that which we bear in imitation of Christ /) & it is named patience or sufferance / (such as is mentioned Heb. 12. 1. 1am. 5. 7.) and it (saphy H. N.) is the true altar in the Holy, vpon the which the true meat offering is, that is given to the faithfull beleeving travellers to eat, and also the true drink offering that is given them to drink, which meat offering is named the flesh or body of Iesu Christ, and the drink offering is named the blood of Iesu Christ. And the same body and blood of Iesu Christ, is vnto the constant & faithfull traveller in the proceeding on in his pilgrimage, a true mediator to lay away the syn in the flesh, & to establish the promises with him that are made to the Fathers. Thus the things which are spoken of Christ and his oblation of himself/ and of our partaking therof / by faith: this man verberly applyeth to our own patient sufferings; and maketh Patience to be our victory, contrary to the evident doctrine of the Apostle/ who saphy that it is Faith, 1 Iohn 5. 4 5. Agayn, the scriptures teach not that our Christianlike nature / but that Christ himself in his own person for vs by death destroyed him that had the power of death which is the Devil/ and so delivered al vs his chyldren which for feare of death were all our life time subject to bondage/ Heb. 2. 14. 15. but H. N. teacheth that Christs death/ is our like suffering/ as appeareth by his First exhortation / where he saphy that the man ought in his yongnes, to learn to take vp his crosse on him, to follow after Christ, his Saviour, in his like suffering and death of the crosse, and to shew forth patience with Christ, against all the assaultings, vntil that all the enemies or adversaries of the Lovely life, through the death of Christ, (that is, in maner of suffering,) be vtterly vanquished. By these wordes/ and the scriptures which he quoteth / it is playne/ that he meaneth our own sufferings in imitation of Christ/ to be our vanquishing the enimies/ and our salvation: which heresie he everp where out of his own carnal wisdome brgeth and perswadeth / to the dishonor of our Lord Iesus/ and magnifying mens own sufferings and merits.

1 Ioh. 6. 29.
35.

1 Chap. 20. sec.
3.

† Rom. 6. 4.
1 Cor. 15. f.

And if we look further what H. N. meaneth by his Death, Devil, and Hel: we shal find these also to be idols and fictions of his own: that in deed his victory/ is like his Christ; even erroneous fabulous and blasphemous. The holp scriptures teach vs of a death in syn, (when men are wholly given over therevnto/) Ephe. 2. 1. contrary to which is a death to syn/ by sanctification of life Rom. 6. 2. Thep teach

teach vs also of a death for syn, (that is a reward of eternal punishment in hel.) Rom. 6. 23. Gen. 2. 17. Iam. 1. 14. called the second death, Rev. 2. 21. & 20. 14. Vnto which the Devils and all reprobate men shalbe condemned for euer and euer for their spms at Christs appearing; Mat. 25. 41. 46. Now H. N. (playing the part of the old Serpent/which perswaded Eua that he should not die/) perswadeth his disciples that here in this present world and life/ is death and hel. so the judgement / the fyre/ the condemnation threathned in the scriptures; he maketh fantastical imaginations of humane affections. For as with him / the Love / and to twalk in the Lovely & vertuous Being / is Christ himself; so on the other hand inbeighing against them that speak evil by the service of Love / and the minister of the same. he sayth / their false Being is the Diuill, the Antichrist, the wicked Spirit, the kingdome of Hel, and the Majestie of the Diuill himself. Now the punishment for this / is the Sentence which H. N. (who as we have heard / banneth that he sits on the throne of Christ to judge the world) pronounceth: his condemnation of the false Being / is eternal death and hel fyre / as appeareth by his Crying voice, † where he calleth al men to himself / to Come al and cōfesse their spms / and make known vncouered by the inwardnes of their harts / to the end that they map become justified or purged from all their spmes. and receiued into the holy Communialty of the Love / when as now in thissame day the wicked world becommeth judged with the Lords mighty hand. Which wicked world (sayth he) is reserved or kept in store til vnto this same day of the Love, to the fyre of hell, for to be condemned in the selfsame day of the Love, for evermore, to her eternal cursing & judgement of the fyers cruel vehemencie. And a little after he addeth, † Verrily, now in thissame day, when as now all vngodly, and all selfwise, with al vnrepentant persons, and false harts of the scripture-learned &c. inherite with much smart and grief in the vehement crueltie of the fyre of hel, the terrible condemnation: then shal the people of God / namely, the whol communialty of the Love of Iesu Christ &c. reioyce them in all Love &c.: And that this their joy / is like Epicures in this present world and life / and in their countersept regeneration and godded estate: he elſewhere playnly confirmeth / saying that in their citie of Peace † there is a watchman on the wal therof that hath a trumpet named After-this-time-no-time-more; and that the watchman soundeth out of the same last time / as out of the last trumpet, the sound of the everlasting life, after the which there is no life more to be wayted for, for the same life continueth for evermore. Therfore in the conclusion of his Crying voice when he had bidden all † Come now hither to the Love and her service; he addeth / † Come now al hither to the Paradise of your Lord and God &c. Come in now

† Exhort.
chap. 12. sec.
23. 24. 33.
libid. chap. 15
sec. 17.

† chap. 3. sec.
2. 3. 4.

† sec. 4.

† Spirit. Land.
chap. 27. sec.
11. 12.

† sec. 5.
† sec. 18.

1Sec. 34.

1Rev. 17.2.

†Evang. reg.
chap. 27./sec.
5.

all hicher to the Paradife of the Love, and pluck in her garden the tender Olives; † Become drunken with the wine of her soon-ripe grapes, and embrace her to al concordable friendlynnes. Thus like an harlot, he allureth men to his religion/and imitateth the whoze of Babylon which † made the inhabitants of the earth drunken with the wine of her fornications. For his vaine conceived Lovely Being, with the toyes and pleasures that men imagine in that estate/is a fooles paradise, wher men become drunken and besotted in spm/and drowned in perdition. This is H. Ns. heaven; and they that are not here/he thinkis they are in hel; yea plainly sayth/(in his new gospel/) † that the second death is come and beareth dominion over the world, and all vnbellevers. By this the discreet reader may see/ what a Christ and salvation H. N. doth teach, and what a Death Divil and Hel/the Nicholaitans or Familists doe subdue. This wretched man seemeth to have written his booke in scorn of al true religion, that Atheisme and Epicurisme/under shew of religion moight reign in the earth.

H. N.

13. Herevpon mought some men say, ye would have the man perfect. No, my beloved, no; I speak not of the perfection of the man, but I speak of the perfectnes which Christ ought to have with the man, before he can be confessed or acknowledged. The man in his vnregenerated spirit is vnperfect, I speak not thereof, but what he is, that is he out of grace, without cause of boasting.

14. Therefore let every one look wel vnto it that he be not self-minded in his vncertayn forecasts or preconceivings: but that he take heed, or be wel advised, whicher he be worthy to receive the same grace of God.

H. A.

†Psal. 10.7.

That which David sayth of the wicked man/that this mouth is ful of deceit and frawd, vnder his tongue is mischief and iniquitie: is verifised of H. N. in his deceitful writings. He seemeth here at first / as if he would not have the man perfect; no, my beloved, (crieth he at it) no; but presently from vnder his tongue floweth out mischief and iniquitie; when he speaks of the perfectnes which Christ ought to have with the man, before he can be confessed. This is a depth of Satan / to bring men into misery vnder colour of perfection; and to abolis h them from Christ/whiles they may imagine/he is perfectly with them. Though Christ (I mean the

the true Christ whom we professe/ not the idol which H. N. feigh-
 neth of the Lovely Being /) be in himself perfect / prea perfection it
 self: and though the work that he hath done for vs/ be also perfect: ^{1 Heb. 10. 14.}
 because with one offering he ¹ hath consecrated for ever them
 that are sanctified/ and his blood hath cleansed us from all sin: yet ^{1 1 Joh. 1. 7.}
 his work in vs is yet vnperfect even in the best men that ever con-
 fessed Christ whilst they lived on earth: who therfore were taught
 every day to pray that ¹ their sins might be forgiven them: and the ^{1 Luk. 11. 4.}
 Apostle Paul/ after he had long confessed and preached Christ tru-
 ly/ sayth of himself/ ¹ Not as though I were already perfect, and again, ^{1 Phil. 3. 12.}
 "I do not the good thing which I would, but the evil which I would not ^{1 Rom. 7. 19.}
 that do I; and again/ we know in part, and we prophesie in part, ^{1 1 Cor. 13. 9.}
 but when that which is perfect is come, then that which is in part, shal-
 be abolished; now wee see through a glasse darkly, but then (shal we
 see) face to face &c. But H. N. by another spirit which perswa-
 deth him that he is ¹ like God/ prea Godded with God; writeth of ^{1 Gen. 3.}
 his citie or commonwealth and those that are come vnto it/ that ¹ as ^{1 Spirit. land}
 then there is no more evil, nor evil suspicion, nor yet sight of evil in ^{chap. 33. sec.}
 them; for within the same, one doth neyther see nor think any thing ^{9.}
 els, but all good, joy, rest and peace, in the everlasting life. Such a
 societie hath yet never been heard of on earth since Adams fall/ ney-
 ther doth the hystorie of the bible shew vs any such church: onely it
 telleth vs/ ther is a generatio y^e ar pure in their own eyes, which yet ar
 not washed from their filthines, Pro. 30. 12. If the Familists be this
 generation, they may rejoyce in the sparks of the fire that they hab
 kindled / til they shal lie down in sozow. As for vs/ we have lear-
 ned of a better teacher / that there is ¹ no man iust in the earth that
 doeth good and synneth not, but ¹ in many things we syn all, for sin
 per dwelleth in vs/ and if we should say we have no sin/ we should
 but ¹ deceive our selves/ and the truth were not in vs. Yet know
 we that our confession of Christ/ is acceptable vnto him/ because
 he ¹ pardoneth all our iniquities/ and healeth al our infirmities/
 hath ¹ washed vs from our sins in his blood/ and wil not impute
 them vnto vs.

Wheras H. N. to help the matter/ sayth The man in his vnregene-
 rated spirit is vnperfect/ he followeth but his wonted course to de-
 ceive the readers/ for none are so grosse as to thinke the vnregenera-
 ted man is perfect, neyther is this the question between him and
 vs: but whither the regenerated be perfect or no / which H. N. er-
 roneously holdeth but cannot prove: we contrariwise have pro-
 ved that the Apostles and other Christians were regenerated/ but
 not perfect / whilst they lived here on earth among men/ Phil. 3.
 Rom. 7. 1 Cor. 13. 13.

H. N.

15. Now mought ye say, we encline or endeavour our selves therafter, so much as we may, for we have given our selves to the Christianlike baptismey and supper of the Lord.

16. Oh my beloved, that were very wel, if it were even so in the truth; for ther ar many that boast themselves of the baptismey of Christ, and they have not known him in any world. For were they baptised in Christ, then should they have put on Christ, even like as Paul sayth to the Galathians 3. so many of you as are baptised have put on Christ.

17. I would gladly now ask of al those which say they have received the Christianlike baptismey, how or after what maner Christ hath a shape or fashion in them. I am verie sure, that they all for the most part should be deceived, and should find themselves vnmighty or weak in that Being of Christ, wherein many should make manifest themselves, that they have not received the baptismey of Christ, but their own baptismey.

18. Everie one therfore that is vpright of hart, and seeketh the truth in Christ vnpartially, let him prove himself how he hath put on Christ, according to the spirit. And if he then finde not the stirring of the holy spirit of Christ in him, then let him advisedly look sharply yea sharply herevnto, that he boast not himself of the Christianity, but let him humble himself before the might of the Lord, and trust vpon his grace.

H. A.

The Christian baptismey consisteth of an outward washing with water by Christs Minister, and of an inward washing with the holy Ghost, by Christ himself. Ioh. 1. 33. Act. 8.

38. and 10. 47. The outward washing of the flesh / without the inward cleansing of the hart, is not avaylable to salvation. 1 Pet. 3.

21. Yet may not the outward action be despised or neglected. For as the true circumcision was of the hart in the spirit; yet if any had not circumcision also in his flesh, he was to be cut off from his people; as having broken Gods covenant: so is it likewise for baptismey come in place of circumcision. Act. 2. 38. Colol. 2. 11. 12.

¶ Rom. 2. 29.

¶ Gen. 17. 14.

The outward baptismey many do rightly receibe / which have not the inward; as did Symon Magus, Act. 18. 13. 20. 21. The inward none have in deed and truth / that do despise the outward; we teach that these both must be joynd together according to the scriptures, and labour for both. The Fanulists therfore which boast of their

of their inward baptisme/ and administer not the outward among themselves/ but present their children to be baptised of Bapists or any other Antichristians/ so offering their children unto ¹ Molech, ¹Levit. 24. 11 and perswading others to do the like: shew themselves to be farr from true Christian baptisme/ which defile their bodies and soules with such hypocrisie and idolatrie. And H. N. which laboureth here to dissuade these two daughters from suffering and witnessing against Doperp/ bewrapeth himself not to have known Christ in any world; nor can he shew Christs shape to be in him / whiles vnderhand he teacheth grosse impietie, pretending inward baptisme and spiritual regeneration. But the drift of this man is / by his inductie against others / to allure men to himself: for when he concludeth with his exhortation that every one should humble himself before the might of the Lord, and trust vpon his grace; his meaning is/ as elswhere he explaneth himself, † Let your selves now in all your being, nature, minde, and disposition, become renewed through the Love, in her service: and give all your vnderstanding captive vnder the obedience of the Love, and humble your selves even so vnder her service; to the end that ye all may become washed in the Love, with the pure water of the Love. For to become washed in the Love with her pure water, is the vpright washing, and the true Font of the regeneration or new birth. Now seeing thus harlot-like he allureth all men to his stollen waters within his lobely family; for ¹Prov. 9. 17. th'vpright washing; let vs see what manner of washing and baptisme that is/ which he so boasteth of. In this Letter he coucheth his heresie in a word, namely that Being of Christ; wherby he meaneth that the man/ or the lobely Being in the man baptised/ is Christ himself / as before is manifested / and after shal further appear. This error he would ground on the Apostles words Gal. 3. 27. For all ye that are baptised into Christ, have put on Christ; which place this author thus ¹ allegeth/ so many of you as are baptised have put on Christ. Where first (as his maner is) he corrupteth the text it self / by taking away those words into Christ / and saying onely baptised/ wherby he would intimate / that none are rightly baptised/ but such as have put on Christ; contrary to the scriptures which shew that ¹ Symon Magus and † many others ¹Act. 8. 13. were rightly baptised/ as touching the Ministerie of man/ which ¹ 19. 20. 21. yet had not put on Christ/ because they were not baptised into Christ [†] 1 Cor. 10. 2. as the Apostle here addeth/ but H. N. omitteth. Again he gathereth that which the Apostle strowed not / namely that to put on Christ is to have the Being of Christ in vs: but this H. N. faneeth to himself: for the spirit of God speaketh not so, pea the Apostle meant farr otherwise; as his former words shew/ wher he saith/ for ye al are the sonnes of God, by faith in Christ Iesus. So Christ [†] 1 vers. 26. is put

¹ Crying voice
chap. vii. sec.
11.

¹ Sec. 17.

¹ Sec. 16.

¹ Act. 8. 13.

¹ 19. 20. 21.

[†] 1 Cor. 10. 2.

5.

[†] 1 vers. 26.

is put

- * Eph. 3. 17.* is put on by faith, as also els where he is sayd to * dwell in vs by faith, not by a real or essential Being, such as the Familists feign to themselves by the spirit of error. Now to Beleeve in Christ, and to have the Being of Christ, that is / to be Christ himself: are farre differing things/ as all men know. And as wel might the Familists plead/ that Abraham was God / because he believed in God; and that the multitude of Israel were the Lord/ because they believed in him; as that men are Christ or have the Being of Christ/ because they beleeve in him / and by beleeve have put him on. Neither can our imitation or following* of God or of Christ in the likeness of his death and resurrection/make the Being of God or of Christ to be in vs: any more then our following of the Apostles/(which also we are exhorted unto;) can make vs of one Being with them. Now absurd these things are / any reasonable man may see: Yet such absurdities many / at the groundly documents of this oldest Father H. N. touching Baptisme and other mysteries of religion; as is more plainly to be seen in his first exhortation; For there treating of Baptisme / and having described God to be a mighty Spirit, a perfect cleer Light, and a true Being; he adbeth that the same Being, is God the Fathers name, (meaning that Name of the Father into which we are baptised/) and his Love itself. No word of God telleth him this/ but he forgeth it out of his fleshy hart. The Being of God (as we may learn by the Scriptures) is such a thing / as neyther men nor Angels can know or comprehend: how then should they be the same? 1 Tim. 6. 16. Isa. 6. 2. Psal. 145. 3. Iob. 11. 7. 8. and 36. 26. But the Name of God is that wher by in some sort he hath made known and manifested himself in his word and woorks; Exod. 3. 15. and 6. 3. & 33. 19. Deut. 12. 8. 11. Psal. 9. 11.
- ibid. sec. 3.* After this having discoursed of the Fathers plucking vs to the Love of Christ / and so baptising vs into the name of the Father / and this by the Familists / in the administration of the holy word under the obedience of the Love/ with the Law of the Lord and with his correction; &c. D. A. telleth vs that God the Father with the discipline of his Law, manneth himself with vs, and we become likewise Godded with him, to the end that we through his own Being, should hear as men of God, his holy Name, vnder the obedience of his Law &c. Wherin this heretick uttereth double blasphemie: first that God the Father manneth himself with vs; by which doctrine Ath. an like he spoileth God of his true Being, his simplicitie/immunitie/infinitenes and the like/which the scriptures shew to be in God: Deut. 6. 4. Iam. 1. 17. 1 King. 8. 27 Secondly in saying/ that men become Godded with him / he wickedly extollerth corruptible man into the throne of the incorruptible

able God; confounding heauen and earth/ the creator and the
 creatures / between whose Being there is no comparison. Which
 thing is if he would not learn of the *H. scriptures* / (because he scow-
 neth scripture learning /) yet might he haue learned of Philoso-
 phers and heathen men / who haue said / that though by certayn *Galen lib. 9;*
 demonstration it is manifest that a diuine artizen hath procreated vs, *de placitis*
 yet by no reason or wit can we perceiue what his essence (or being) is. *Hipp. et Plat.*
 That God is † One alone separated from all, who cannot be explay- † *Proclus in*
 ned nor perceived, that he is the first simpliciter, incomprehensible, in- *theolog. Plat.*
 comparable, vniform; that * he cannot be known or found out, *per* *Theophrast.*
 that it * is neyther possible to find him out, nor lawful to serch him *in Metaph.*
 out. And many like speeches haue the Pagans spoke of God / more **Plotin. Enn.*
 diuinely soundly and religiously a great deal / then this Epicure H. *6. lib. 8. chap.*
 N. (the God of the Familists) hath written in his blasphemous *11,*
 pamphlets.

After he hath thus described † the vpright Christian Baptisme (as *1 H. N. first*
 he saith) or walking in the name of the Father, he proterbeth with *exhort. chap.*
 his Baptisme / in the Name of the Son; of whom he saith that *7. sect. 10.*
 he is conceived of the holy Ghost, and born of the holy Virgin Mary. *libide. sec. 14.*
 And that † this same Son of God beareth in vs our synnes &c. and that **sect. 17.*
 he vnder the obedience of the Love of his Father, is gone before vs
 therin, for that we should in like manner follow after him vnder the
 obedience of his Love, in his death of the crosse, to the safemaking of
 vs from our synns : become incorporated to him with his like death,
 and baptised or washed vnder the obedience of the Beleeif in his Name
 or safe making, and bury even so through the beleeif the old man &c.
 to the forgiving and releasing of our synns through his name or safe ma-
 king, to the end that we might even so through Iesu Christ, obteyn
 the renewing of our spirit and mind, in an vpright life and resurrection
 from the dead with Christ in the appearing of his Majesty. And that
 † this is the vpright Christian Baptisme in the name of the Son, and is **sec. 18.*
 the true forgiveness and purging of our synns through Iesu Christ. And
 all that thus solow not Christ † are no Christians, nor yet baptised *1. sect. 20.*
 in the name or salvation of the Son.

Here is an other puddle of heresie for men to be washed in / in the
 name of H. Ns Christ. Of whom he first telleth vs / that he is con-
 ceived and born : whereas we beleeue in that Christ which † was *† Mat. 2. 1.*
 conceived and borne now many yeres ago. But the Nicholaitans
 haue a Christ in them / to wete their Lovely Being, as † before is **pag. 18.*
 shewed; Neither is their faith settled on one Iesus borne hereto-
 fore in Israel, but they themselves are borne of the virgin Mary /
 as their Father H. N. teacheth them in his Gospel / † saying / the **chap. 18. sec.*
 vpright children of the beleeif, which had their discent out of the seed *10.*
 of the faith of Abraham, and the pure virgin Mary, as also from the ho-
 ly

An Epistle of

ly Ghost, were known to be the true seed of Abraham, because the same seed, was the seed of the promise of God the Father, & was likewise in his mind, according to the spirit, the likeness of God his Father; also spirit & spiritual, of the godly nature & being, & according to the wil of God, wholly minded with God. These upright children of the beles; or the Familists themselves; (if we will blees them) they are born of the holy Ghost; and of the pure virgin Mary; and are not onely their own saviours; but as a little before in the same place he writeth; the seed out of the faith of Abraham, & out of the pure Virgin Mary, is the true seed of promise; to the blessing of all generations of the earth. Thus do these captives take to themselves the honour of Christ; and though the Prophet telleth vs but of one child that is born unto vs; which should be prince of peace; should order and stabliss the kingdome of David forever: yet these tel vs of many children of the pure virgin Mary; as bring that seed of promise in whom all generations of the earth should be blessed. Now they have this strange birth; we may gather by H. N. his learned interpretation of the name Mary; which he sayth signifieth a Doctresse; for the doctrine of H. N. is that wherby his disciples are born anew; as elsewhere he expoundeth that to be born of the virgin Mary out of the seed of David after the flesh; is of the pure doctrine out of the seed of Lov. Now Mary called in Greek Mariam; in Hebrew Mirjam; I find in the scripture to signify their rebellion; Nehem. 9. 17. which name verily agreeth to the Familists Doctrine: but how or in what tongue it signifieth a Doctresse; themselves I suppose can hardly shew; unlesse vpon H. Ns authority; who as he hath given them a new gospel; so also a new language; (farre differing from the language of Canaan) wherby they may make what meaning and gather what allegories they lyst from words; and none must suspect any vnwisdom to be in them.

Secondly H. N. sayth that this same Son of God beareth in them their synns, whereas that Son of God; in whom the scriptures teach vs to beleeve; hath washed vs from our synns in his own blood; and put the away by the sacrifice of himself; for he was wounded for our transgressions; his own self bare our synns in his body on the tree; and died for vs. How erroneously then doth H. N. perswade; that Christ beareth in vs our synns?

Thirdly he sayth that Christ is gone before vs; for that we should in like manner follow after him vnder the obedience of his Love, in his death of the crosse; to the safemaking of vs from our synns: so teaching vs to save our selves by imitation of Christ; this being all the benefit we have by his death; that it is an example unto vs how to do likewise. Wherin H. N. sheweth himself to be a greater enemy to Christianity then was Caiaphas; who said it was expedient

1/1c.9.

1/1a.9. 6.7.

1/1Evang. reg.
chap. 18. /ec.

3.
*Docum. sent.
chap. 3. /ec.

5.
*μαριαμ
Luk. 1. 27.

מרים
Exod. 15. 20.
1/1a. 19. 8.

*Rev. 1. 5.

*Hob. 9. 26.

1/1a. 53. 5.

1/1 Pet. 2. 24.

*Rom. 5. 8.

dient that One man should die for the people/ and that the whole nation perished not; so prophesying † that Christ should die for the nation; whereas H. N. would have men die themselves for their own salvation / that so they might all perish for ever. But we have otherwise learned the true Christ/ who was delivered to death * for our sines/ and is risen again for our justification. That as by † one man/ (the first Adam) sin entered into the world, and death by sin / and so death went over all men; so by one man/ (the second Adam Christ) we might † reign in life/ and as by * one mans disobedience many were made sinners/ so by the obedience of one/ many might be made righteous.

Fourthly H. N. teacheth that men are baptised vnder the obedience of the beleeve in his name or sakesmaking, and bury even so through the Beleeve, the old man &c. to the forgiving and releasing of their synns. Where again he pervertly applyeth that to obedience and mortification/ which is due unto faith. For when the Eunuch would be baptised/ Philip required nothing of him but † to beleeve; and Paul saith/ to him that worketh not, but beleeveeth in him that justifieth the vngodly, † his faith is counted for righteousness. Although therefore † obedience to the faith must be given by all true Christians/ and they which are baptised into J. Christ/ are baptised † into his death and buriall; yet is not this done/ to the forgiving and releasing of their synns, as H. N. Pharisaically inferreth; but to shew forth the fruit and force of faith/ whereby the just † doe live / and lay hold on Christ/ whom God † hath set forth for a reconciliation though faith in his blood, to declare his righteousness by the forgiveness of synns that are passed through the patience of God.

Whereas therefore H. N. doth gather from the premises that this (which he hath set down) is the vpright Christiā baptisme in the name of the Son, & is the true forgiveness & purging of our synns through Iesu Christ; he is found a false witness against God and Christ/ and would give vs a sinful sink of error/ even a vain persuasion of our own obedience righteousness and sanctification/ to wash our selves in: and hath copled with his feet/ the pure fountaine of Christs blood/ which cleanseeth all beleevers from all sin. That vpon himself his own words may justly be retorted/ he boasterh himself of the baptism of Christ, and he hath not known him in any world.

Of like leven / is H. Ns baptisme in the name of the holy Ghost; which he maketh to be also † the second birch out of the holy Ghost, the true love of God & Christ. And this (even as the former of baptising in the name of the Father and of the Son/) we must not understand / of any outward action by the minister of Christ/ washing with water as did John the Baptist/

1 Joh. 11. 50.

1 ver. 31.

* Rom. 4. 25.

* Rom. 5. 18.

1 ver. 17.

* ver. 18.

* Act. 8. 36.

37.

* Rom. 4. 5.

1 Rom. 1. 5.

† Rom. 6. 3. 4.

* Gal. 3. 11.

† Rom. 3. 25.

11 Exhort. c.

7. sec. 31.

not yet to be done at one and the same time with the former: but
ibid. sec. 29. as D. N. sayth / in the oldnes of time , when the dayes of the pa-
 tience of Christ, in the obedience of the holy and gracious word, &
 his service of Love are fulfilled, (that is/ when men have walked
 long enough in the Familists religion) that then the holy Ghost
 becommeth powred forth through Iesus Christ (understanding/ H-
 Ns Christ/ to weete/ the Lovely being:) over them all that have
 followed Christ in his death of the crosse obediently , (that is/ which
 have saved themselves from their sinns/ by their own fantasti-
 call sufferings /) and have kept his doctrine, with the word of his
 patience even vnto the end. Thus hath this deceiver of minds/
 drawne all Gods ordinance of Baptisme/ (which with men is out-
 ward/ and was by * the Apostles administred with materiall
 water /) vnto a blasphemous imagined Being and conformity
 with God/ or regenerated estate: and the holy doctrine of Justi-
 fication/ by forgiveness of sinns through the blood of Christ shed
 for vs/ and sealed vnto vs in † baptisme: he hath wiped away
 vnder colour of Sanctification or deification by our own fol-
 lowing of Christ. Which things he teacheth by the same spirit
 that the Serpent taught Eual not to fear the outward eating of
 the forbidden fruit, seeing she should be like vnto God/ know-
 ing good and evil.

* A.B. 2. 38.
 38. and 10.
 47. 48.

† A.B. 2. 38.
 and 22. 16.

H. N.

19. After such a like maner witnesseth Paul of the supper of Christ
 when he sayth, so many of you as have eaten of one bread, are become
 partakers of one body. Hath any man now rightly vsed the supper of
 Christ, the same is then become partaker of the body of Christ, accord-
 ing to the mentioning of the scripture.

20. Therefore see vnto it, yea see vnto it, everie one which sayth,
 that he hath fulfilled the service of Christ, or would be a disciple
 of Christ. For those services and ceremonies which are ministred
 through the comandement of the holy Ghost, out of a Christianlike
 Being: they have the promises whiles they are rightly obeyed, that
 should receive the pledge of the godly inheritance, which is the holy
 Ghost. And where that cometh not to passe, vnto them ther is not the
 Christian service ministred, let them make them then so like fashioned
 to the scripture as they wil. For whatsoever is served without the spi-
 rit of Christ, it is an abomination before God; therein may everie one
 think freely.

H. A.

That which is here said of the supper of Christ/ if an honest faithful mā had written the same, might wel be pielded vnto/ for in the words ther would lurk no fraud. But coming from this old seducer/ H. N. and being affixed to his former heresies/ I demp that after such a like manner (as H. N. before treated of Baptisme) Paul witnesseth of the supper of Christ. For Paul saith not that we ar one Being with Christ/ but that we are the body of Christ/ and that the bread which we break/ is the communion of his body, which body we eat and haue communion with/ by faith/ not really and essentially as fleshly men imagine; and we are caled the body of Christ, not properly but figuratiuely/ by way of similitude/ and in great mystery; for as a man joynd to a woman/ is one flesh, so + he that is joynd vnto the Lord is one Spirit. But as the two man/ notwithstanding her conjunction/ is not the man/ neyther hath the Being of the man; so the church notwithstanding her conjunction/ is not Christ/ neyther hath the Being of Christ but by faith is coupled vnto him/ as he saith by the prophet/ I wil mary the vnto me in faith.

Now that H. N. hath the like grosse understanding of the Lords supper/ as he shewed before of Baptisme; appeareth not onely by his entrance saying After such a like manner &c: but also by his words in his Gospel wher speaking of the Passover, he saith Christ gav his disciples to drink out of the cup, (which is his passion), his true blood, which is his holy life of the New Testament. Thus applpeth he all thyngs about Christ/ to a holy life; even then and there/ wher it is playnly spoken of death. For though blood whyles it is in the body/ is the life of the same; yet when it is shed out of the body/ (as Christ ther saith his was/) it signifyeth death & not the life of the party; as also the Apostle testifieth/ so oft as ye eat this bread/ and drink this cup ye shew the Lords death til he come. And as David would not drink the water that came out of the well of Bethlehe/ because it was the blood of the men that fetched it/ that is/ because they propared their lives vnto the death to fetch it; so we when we drink the wine out of the cup in the Lords supper/ doe drink the blood of Christ, that is his death which for our synes he did undergoe. But H. N. by the spirit of error that possessed him/ he takes Christs death for vs / to be a holy life in vs; as before is more largely shewed.

Wherfore it is/ and favoring of a fasaistical spirit/ that he opposeth in the end/ the services and ceremonies which ar ministred through the

comaunderment of the holy Ghost out of a Christian like being, vnto the service fashioned like to the scripture. For ther is no service com-
manded by the holy Ghost, but it is fashioned like to the scripture,
and hath the ground and warrant therfrom: otherwise it cometh
from the Spirit of Satan/ and not from God. For Gods Spirit
leadeth men into al truth/ Iohn. 16. 13. and it is Gods word which
is the truth. Iohn. 17. 17.

The thre that bear witness in hea-
ben/ The Father, the Word, and the holy Ghost, as they are in Being/
so are they also in their testimony one. 1. Ioh. 5. 7. As the doctrine of
Christ was not his own/ but the Fathers that sent him: so neither
is the doctrine of the holy Ghost his own/ but the sons that sent
him/ as Christ witnesseth saying I he shal not speak of himself, but
whatsoever he shal hear he shal speak; and againe I he shal glorify me,
for he shal receiue of mine, and shal shew it vnto you. Now seeing the
holy Ghost teacheth no other doctrine then Christ/ nor Christ then
the Father: and seeing Christ himself sendeth al men to seche the
scriptures/ as they which I testify of him; and his Apostle hath
taught vs/ that the knowledge of the scriptures is able I to make
vs wise vnto saluation through the faith which is in Christ Iesus:
we may verily deeme it to be a delusion of Satan/ whatsoever
any would teach vs touching Gods service/ that is not war-
ranted by the scriptures; and that those are spirits of error/
which so disdain and scoff at scripture-learning, and boast of il-
lumination by the holy Ghost.

Unsound also it is/ and contrary to the scriptures/ that H.N.
here would perswade vs/ that where it cometh not to passe, that
the holy Ghost which is the pledge of the godly inheritance, is not
received: vnto them there is not the Christian service ministered. For
the Apostle sheweth/ that Israel had the true Christian service
ministered to them/ when they did al eat the same spiritual meat/
and drinke of the spiritual Rock which followed them/ which
Rock was Christ: yet received they not the Godly inheritance
which is the holy Ghost: for with many of them God was
not pleased/ they were overthrowen in the wilderness/ and could
not enter into the Rest of God/ because of their unbelief. The
Christian service was rightly administered to I Simon Magus, when
he was baptised: yet was not his hart right in the sight of
God: also vnto Iudas, when he did sit and eat with the other A-
postles; yet even then Satan/ (and not the holy Ghost) entred
into him.

Even so with vs/ the true Christian service in
the administration of the word/ seales/ and censures/ is set forth
and practised: though many receiue it into euil hearts and unfaith-
ful/ to their greater condemnation. But the elect of God/ are
edified/ comforted and confirmed in his grace hereby: though
these are not many; for many be called but few elected, Mat. 20. 16

Againe.

† Iohn. 7. 16.

† Iohn. 16. 13.

† Ioh. 5. 7.

† Iohn. 5. 39.

1. Tim. 3. 15

1. Cor. 10.
3. 4.

* Jer. 5.

* Heb. 3. 19.

† Act. 8. 13.

† Ioh. 13. 27.

* Iohn. 13. 27.

Again / H. N. hath here set down that which overthroweth the whole scope of his writing; when he saith / Those services & ceremonies which are ministred through the commandment of the holy Ghost, out of a Christian-like Being; they have the promises, whiles they are rightly obeyed &c. If thus it be: then ought all Christians to labour and seek for those services and ceremonies / (as he calleth them) that so they may obtain the promises: then also must they shun and refrain from al false and humane ceremonies or services / which have no promise / and are but the profaning of Gods name. And this is our cause / saith and practise / which witness against and absteyn from the Antichristian services and ceremonies of Popery / for which doing / the world hateth and persecuteth vs: from which profession / practise / and patient suffering / this writer would diswade / and allure to communion with wickednes / by the vain pretences set forth in this Letter: as after moze plainly foloweth.

H. N.

21. Oh, how wel should they doe, which do now extol themselves before the simple, and say that they are preachers of Christ, if they would first learn to know Christ, before they made themselves ministers of him. They wil preach the word of Christ, and yet they have not according to the Spirit, seen the fashion or shape of Christ, or heard of the same in any world. They say the scripture witnesseth vnto vs, that we for Christs cause should forsake our lives, the which according to the truth, is very true: but the most part which speaks so much thereof, they themselves vnderstand not the mind or meaning of God, in that which the scripture sayth: namely, how that we must hate and forsake our own life, or els we cannot be the disciples of Christ. Therefore mark wel therevpon: & not only vpon that, but also vpon al the witnessings of the scripture.

22. Oh vnderstand advisedly what I doe write, of the forsaking of our own life. When God had created the man, then was the man in subjection to the life of God, and not to his own life: for therevnto God had created the man, that he should be of one life, one being, one Spirit, and of one nature with God. But when the man desired in his hart, to love some other thing beside the life of God, (namely the concupiscence of the syn,) then went he into his own life, and contentation, and forsook the life of God, and lived even so his own life, and the life of the Devil.

23. The whiles now that the office of Christ hath his ministration

tion, for to bring the man agayn vnto God the Father: so cannot Christ bring the man to the Father, vnlesse that the man forsake his own life, which he hath lived so long to the Diuel and to himself, which is al that same wherein he hath sought, loved & lived to himself.

24. Is not this now a great overshooting or misunderstanding that the children of men, can say and teach, that Christ meant hereby, the natural or elementish man?

H A.

IT had been wel in deed if H. N. who so extolleth himself before the simple, & sayth that he is a preacher of Christ, (yea Godded with God/) would first have learned to know Christ, before he hade made him self a minister of him. For new being ignorant of the principles of religion/and a meer stranger from the life of God, he hath perverted al things to his owne and ther mens perdition. Witness this his corrupt doctrine about the forsaking of our owne life. Wherin he first and generally seeketh to colour his iniquity with deceit and fraud. For to perswade that we need not give our liues/our natural & elementish liues, for Christs cause/at any tyme; which is a doctrine of the serpent: he maketh a discourse of our spiritual life in spm/ and the old man corrupted with vices/ that we ought to lay down and forsake; which we al acknowledge to be a truth. And from this he gathereth a great overshooting and misunderstanding, of such as say Christ meant the natural or elementish man; which is a false and deceitful conclusion. We know that these both are required at our hands, the one (which is the mortifying of lusts and sensuall affections/) of al men/ if they would be saved: the other (which is a suffering of natural death for Christs sake/) of so many as God calleth therunto/in times of persecution. But H. N. bygeth the one/ that he might abolish the other; with as good reason/as if one should perswade vs not to sett or worship God with body, because Christ sayth/we must worship him in spirit; or as if to defend fleshly filchpnes/ he should reason in this manner. The wordome which God condemneth, is the whoring with mens owne inventions, Psal. 106. 39. the fornication, with stones and stocks, Ier. 3. 9. the going a whoring after other Gods. Deut. 31. 26. Is not this then a great overshooting or misunderstanding, that the children of me can say & teach of that commandement, Thou shalt not comit whordome, Deut. 5. 18. that God meant hereby fleshly whordome, done by the natural or elementish man? For this is the mould of H. N.s argument/and map as trulpy be alleged for defence of carnal fornication/ as he allegeth it for defence of carnal idolatry/ which he would;

would perswade these two daughters to commit with the man of syn, rather then to suffer bands or death for the witness of Christs truth. Neither is it to be thought but he thus understandeth in deed the 7. commandment: who so erroneously understandeth/ and expoundeth the second/ for the maintenance of his fleshy ease. But Oh he would have vs understand advisedly what he doth write of the forsaking of our own life. God (saph H. N.) had created the man, that he should be of one Life, one Being, one spirit, and of one nature with God; this he meaneth/ as before we have seen/ to be godded with God, and that the man should be al that God was. which blasphemous error/ I have before by the scriptures refuted. Neither doth H. N. confirm his cursed doctrine here by any scripture, because in deed he cannot. For al that the scripture saph is/ that God created man in his own image and likeness, *Gen. 1. 26. & 5. 2.* but that the man should be of one Being with him; it saph not/ but H. N. hath forged it out of his arrogant mind/ who would thrust himself into Gods throne. The image of God, is expounded by the Apostle to be in 1 knowledge, righteousness and true holynes: and H. N. addeth/ to be of one Being; which if it had been true/ then could not man have fallen any more then God himself; and if he had had the same life essentially with God; then should he have ben immortal/ and incorruptible/ death could never hav seized on him/ 1. Tim. 6. 16. So H. N. must epyther deny the fal and corruption of man/ wherof not onely the word of God/ but nature it self and daply experience wil convince him/ and himself peeldeth: or els/ he must hold a God subject to corruption and mortalitie. Which if he doe/ then is he a monster among men/ and a wonderment to the very hethen. For wheras the Stoicks of old/ esteemed their Gods subject to al humane changes and corruption: a hethen man wryting against them saph: "It may be one may meet with some barbarous and savage men, that think ther is no god: but ther hath not been any one man found, who thought their was a God, and yet the same not free from corruption, and eternal. Let this error therfore (which draweth such hethenish and blasphemous consequences after it/) retuene into H. Ns. bosome wher first the Serpent hatched it.

1 Col. 3. 10.
Eph. 4. 24.

* Plutarch.
adv. sof. Stoic.

The next deceit wherewith he would beguile his reader/ lieth in this word Life; wherby he meaneth mans carriage or conversation/ according as the Apostle speaketh of walking in newnes of Life, *Rom. 6. 4.*: wheras the Life which Christ telleth vs we must be ready to lay down for his sake/ is an other thing/ both for Name and signification: For the Name, is 1 Pluche, the fowl, *Luk. 17. 33. & 9. 23. 24.* which word howsoever we may translate Life, because the

ψυχή.

fowl

† 2nd.

1st John. 10. 15.

† ψυχω

1st John. 10. 17.

† 1st John. 3. 16

1st John. 13. 37

2nd Mat. 16. 25.

† 1st Pet. 2. 6.

1st Dan. 3.

2nd Dan. 6.

† 1st A. 7.

1st Heb. 11. 35.

36. 6.

soul is the life of the body: yet can we not take it for a Life or conversation, which the Apostle in Rom. 6. saith 20c. Whereas therefore H. N. speaketh of the Life of God, and then of mans own life, and life of the Devil; (as if Christ spake or meant of it/ when he speaketh and meaneth of the Soul and natural life;) herein he dieth fraud/ and not Christian simplicitie: or else/ betwixteth grosse ignorance. Which map pet further be thus proved. Our saviour speaketh of such a Life as himself layd down for vs/ saying/ I lay down my † life for my sheep; now let H. N. say what life that was; whether it were not his verp natural and elementish life; (as he saith it) for I hope he wil not be so wretched as to say that Christ had any wicked synful life or life of the Devil in him/ to lay down; seing we know that in Christ ther never was sinn; or if he should be so absurd as to say it/ pet Christ him self wil convince him saying/ I lay down my life, that I might take it agayn; for was he to take agayn a synful life? far be it from Christian thoughts. Now from this example of Christ the Apostle reasoneth thus/ Hereby have we perceived love, that he layd down his Life for vs: therefore we ought also to lay down our lives for the brethren. So then what Life of Soul Christ layd down for vs; the like as we to lay down for our brethren; and for Christ himself/ (as Peter saith he would); but that was no synful life or conversation/ but the natural life which he did lay down; therefore ours must be the like. Agayn this is further confirmed by Christs words saying/ he that looeth his life (or soul) for my sake shal find it; meaning in the world of life to come; but I hope we shal there find no synful life, such as H. N. fancieth Christ here to mean. Agayn the words folowing make it moze plain/ Christ saying/ For what should it profit a man though he should win the whole world, if he loose his own life (or soul.) But it is our greatest profit/ to loose our synful life. Of that therefore Christ speaketh not/ as any reasonable man map perceiv. So the Plyche soul or life, which we must be ready at Gods pleasure to lay down for Christs cause/ is not onely the synful life, but also the natural life of the natural or elementish man; and H. N. is but a carnal worldeing to love his elementish life moze then Christ/ and teach men to under colour of forsaking our own wicked life and life of the Devil. If the prophets and Apostles had known this deep understanding which H. N. conceiveth; and had not thought they were also bound to lay down the natural and elementish man, they would never have endured such things in their flesh as is witnessed of them. What needed 1 Shadrach, Meshach and Abednego, to have changed the kings commandment/ and yilded their bodies to the pyre/ rather then they would serv or worship his unage. or Daniel have jeopardized his life among the Lions; or Stephen have been stoned to death for confessing of Christ; or others to have been racked/ scourged/ pyned/

prisoned/ betwen asunder/ slayn with the sword &c? or what meant the Apostles/ to shew vs these patterns/ and wil vs to take the prophets for an example of suffering adversity? Was is not (thinketh H. N.) a great overthrowing or misunderstanding in al these/ to teach both by word and practise/ that afflictions should be suffered in the natural or elementish man? Or rather had not al these holy martyrs/ first layd down the spiritual synfull life, and then gave by the natural life also? How contrary then is this H. N. to al holy men that euer were or wrote/ that thus dissuadeth fro the outward crosse/ vnder pretence of inward holynes? Therfore let vs al p^r lob the Lord Jesus/ say^r Anathema to such false prophets/ as thus teach doctrine contrary to the scriptures/ for to fauor the flesh/ & aboid afflictio/ as is best pleasing to their carnal minds. Let the same mind be in vs that was in Christ Jesus/ who (besides the troubles and anguishes in his hart) humbled himself and became obedient vnto the death/ eue the death of the crosse. And he which suffered these things for vs/ hath left vs an ensample (as sayth the Apostle) that we should follow his steps; who his own self bare our synns in his body on the tree. And let vs learn with Paul, to take pleasures in infirmities/ in reproches/ in necessities/ in persecutions/ in stripes and prisonment/ in hunger and thirst/ in cold and nakednes/ and al other anguish for Christs sake; for when we are weak/ then are we strong; and this is a part of our mortification and denyal of our selves: vnto which when true faith and obedience in the spirit is adioyned/ Gods work goeth forward in vs towards perfection/ the end wherof wilbe everlasting life.

† 1am. 5. 10.

Gal. 1. 9.

Phil. 2. 5. 8.

1 Pet. 2. 21.

† 1 Cor. 12.

2 Cor. 12.

10. 11. 23.

24. 25.

H. N.

25. Oh comprehend I beseech yow, the vnderstanding. We our selves have not made the natural mā: wherfore he cannot belong vnto vs. For the heaven with the earth and al that is therein, belongeth vnto God; and it is Gods pleasure and will; that alshaped creatures, so wel themanly creature as any other of al those which God hath created, should live, and that it mought goe wel with them.

26. What shal the man then forsake, that he mought be reconciled to God? not any thing els but his own life, that is the man of syn, which hath so long lien hidd in the hart of man, which is the temple of God, and hath sayd that he was God. 2. Thes. 1.

H. A.

It is hard to comprehend any good vnderstanding in any thing which H. N. doth write/ he is so ledd with the spirit of error in al his waies. yet may we comprehend that his first reason here is against himself: we have not made the natural man;

wherefore he cannot belong unto vs. Verp true; but God/hath made it; therfore it belongs to him. If he made it/ and it be his; then map he require it when he wil/and we must not demp him his own. Now he requirerth it/when for witnesse of his truth men wil/shed our blood; though they doe it vnjustly/ yet his requiring is just; and we map not demp him or his truth/ for the saking of our liues; as before is proued. Of this reason therfore which H. N. bringerth/ we map say with the prophet/ ¹⁷his word hath entred into his own hart.

His next reason is a depth of iniquity; for seeming to plead for God/he seeketh to draw men from God. Gods wil is (sayth he) that al shaped creatures, so wel the manly creature as any other, should liue & that it might goe wel with the. So then to save their natural liues/ p^r Familists think they map demp & forswear Christ & al true religion; & map communicate with al idolatrie & worshipping of diuils; if Princes w^od p^rson of death/ shal so comā. This was the intendment of this present Letter/ sent to two mapbens/ that refused (as it seemerth) the idolatrous Masse and subiectio to the Romish Antichrist/ with hazard of their liues. This is the daily practise of the Nicolaitans H. Ns disciples/ who rather then they wil suffer imprisonment/ banishment/ death or the like/ for their religion; wil join with Papists/ Protestants/ Arrians/ Anabaptists/ or any religion/ if the magistrate authorize and command it. For though they hold that their God of Love (as they cal him) is the true living God, and besides him ther is no God more; and his Gods-service of Love, which they minister vnder the obedience of his Love, is the true safe-making Gods-service, and besides the same ther is not any Gods-service more, neyther in heaven nor yet in earth: yet wil they partake with any of the Godseruices vsed in the world/ though they be contrary one to another. For H. N. in his new Go

pel complapnerth that many haue vnorderly rejected and blasphemed the services and ceremonies of the catholik church of Rome, rented the concord & nurrurable sustentation of the same, & turned them away therfrom, & even so out of their knowledg which they took out of the Scripture, broughe in certayn services & ceremonies in another wise or order &c. But his disciples in England/ which land hath rejected/ and departed from the catholike church of Rome/ (as many other nations haue/) doe pretend/ in their late supplicatio to the King, p^r they ar his true faithful loyal and obedient subjects, to al his lawes and ordinances spiritual & temporal, and doe demp that they vary or swarve fro the now established religion in this land; eyther in services, ceremonies, sermons or sacraments. Thus eyther H. N. or these his followers/ or both/ must needs be hypocrites / that so doe write and professe of two aduerse churches

*Fidelitas.
Declar. chapt.
4. scd. 11.*

*1 Evangel. cha
33. scd. 4.*

churches and religions; when in deed they approve of neither, but think as H. Ns. consider abouteth/ that they which remain without them and their Communitie, and without the Requiring of the gracious Word, and his Service of Love, or withdraw them selves therfro: have no living God, nor yet true God-service; but are without God, and without Gods-service, in this world. yet notwithstanding this their judg^mt and profession, rather then the manly creature should die/ they wil sal down befoze idols/ wil denie th^r God of Love, and wil wor^{sh}ip the Papists God of bread in the Masse/ yea wil confesse or denie any point of doctrine/ and submit unto any Gods-service or religion. And if they wil thus doe/ in things concerning God; how much moze may we think they wil so doe/ in things concerning men. That if any Prince should be so wicked as to forbid al marriage on paine of death/ and commaund or permit a communitie of women/ or whoredome; these men rather the y^e manly creature should perish/ would not spare to defile their bodies (as wel as their souls) in al manner filthyness. Yet s^hould they not (as they perhaps think) if their God of Love have their hart in hold/ and they be obedient to the requiring of the service of the Love; for as H. N. sayth/ They know not of any other religion or godservice, then of the service of Love.

*1 Fidelitar.
Declar. ch. 4.
sec 11.
1 Eph. 3. b.*

But let vs further see/ if we can comprehend what H. Ns. positⁱon here doth imply. If it be Gods wil that the manly creature should live; and this be absolute and without restraynt; then may not the Magistrate put any to death for any crime; or make warre vpon any occasion; for H. N. wil tel the magistrate/ he made not the natural man, wherefore he cannot belong vnto him; but vnto God, & his wil is, that al shaped creatures should live, and that it mought goe wel with them. This Anabaptistical error/ is built on H. Ns. rotten grounds; and that the Familists doe indeed denie the vse of the sword vnto the Magistrate (contrary to Pauls doctrine Rom. 13.) and al vse of warre/ may appear by H. Ns. words otherwhere/ complaining of the Land of ignorance (which is every where/ but in his Familie) that they make there many swords, halberds, spears, bowes & arrows, guns, pellets, powder, armor or harness &c. for that the tyrannical oppressors and those that have a pleasure in destroying, should vse warre & battell therewithal one against another. And because the taking away of the sword/ is the frustrating of the magistrates office/ (for wherefore serveth he/ if not as for the wealth of the good/ so * to take vengeance on them that do evil?) therfore it followeth necessarily/ that they condemne al magistracie in the church/ as do also the Anabaptists; for H. N. sayth of his lovely city/ that * no man reigneth over an other, and that pleaseth God wel, namely that the one man of God reigneth not over the other. Thus vnder a colour that Gods creatures al should live/ he would abolish Gods ordinances/ (who

*1 Spir. Land.
ch. 3. 9. sec. 2.*

*1 Spirit. Land.
chap. 5. sec. 9.*

** Rom. 13. **

** Spirit. Land.
ch. 37. sec. 9.*

† Exo. 27. 12.
25. 16. 17.
6th.

hath commanded † that some malefactors (should die and not live) and bring confusion vpon civil polities / as he hath vpon Christian religion.

1 Tim. 4. 1.
3.

1 Cor. 6. 20.
* ver. 13.
† ver. 19.
1a Cor. 6. 16.

1 Cor. 10. 20.
21. Rev. 9. 20.

* Rev. 18. 3.

* 1 Cor. 15. 31
† ver. 43.

1a R. 26.

Againe / in that he sayth al shaped creatures (should live / and then the manly creature, so w^l as any other; wil it not folow also herebyon that Beasts must live / & may not be killed for the food of man, for they are shaped creatures / and made by God / not by vs; and so by H. Ns. learning / cannot belong vnto vs; and therfore may not be killed for our sustenance: though God do playnly permit it in his law / Gen. 9. 3. Deut. 12. 10. 17. 21. And so here is another doctrine of Devils, (as the holp Ghost saith it) comprehended in this Oldest Fathers deep head / whiles by consequence he commandeth to absteyn from meates; or els his ey-sight sapled him / when he set down this reason. But the Apostle gathereth quite contray to this man; as namely because / The earth is the Lords and the plenty therof / therfore we may eat al flesh / 1 Cor. 10. 25. 26. Accordingly / (should H. N. (if he had saboured the things of God) have reasoned and concluded: The Lord made our bodies and our sowles / therfore it belongeth vnto vs / to look that with both we glorify him. The body is for the Lord / therfore not for fornicatio: the body is the temple of the holp Ghost; therfore it may not be prostrate before idols; for what agreement hath the temple of God with idols; the body is the Lords / therfore it may not sit at the table of Devils; and what-foever the heretiks or Antichristians offer / they offer vnto Devils / and we cannot drink the cup of the Lord / and the cup of Devils. Thus should H. N. if any Christian wisdom or grace had been in him / have collected and inferred; and not as now he doth / per-swade the two daughters to communion with the church of Rome / (which the holp Ghost saith) the habitation of Devils) because their bodies or liues are the Lords; and it belongs not vnto them / to lay down their natural liues for the testimony of Jesus at any time. But if H. N. had known in any world what the true life meaneth, he would not so have dissuaded from suffering temporary death for the Gospels sake. This present life (which he so much esteemeth) is a † dying dayly, as the Apostle teacheth; the true life is / when the body having been † solen in dishonour / shalbe rapled in glory. Of which rapping vp / this Sadducee H. N. is utterly ignorant / as after shal be shewed; and in his ignorance perverteth al religion / and even reason it self / for to mainteyn a momentary natural life / though it be to the perpetual damnation of body and soul in hel.

This conclusion what the man must forsake, that he may be recóiled to God; not any thing els but his own life, that is the man of syn &c. is like his premisses / full of guile and errour; and what truth is in it / is against himself. Erroneous it is / to say or to insinuate / that we may

H. N. refused.

map be reconciled to God, by any thing that we can forsake / be it
sin or what els. For our reconciliatio to God is wrought by Christ
alone / not by our selves when we forsake syn: of which point we
have before spoken. Guileful it is to say or insinuate / that Christ in
willing vs to forsake our liues for his sake / meant that by so doing /
we should be reconciled to God: or that we do so esteem of any mar-
tyrs death. The man doth by it / (as Christ + signified of Peters
death) glorify God; vnto whom he was before by Christs death re-
conciled. False it is to say a man must not forsake any thing els but
his own synful life; for Christ telleth vs further of † forsaking how-
les, brethren, sisters, father, mother, wife, children, lands for his names
sake; and these I trow are not also the Man of syn that lieth hid in
mans hart. But it was farr from H. Ns hart / to forsake any of these
for Christ. He loved his sensual life so wel.

John. 31. 19.

Mat. 19. 29

Erroneous it is / that our synful life is that man of synn spoken of
2 Thes. 2. of which point / is to be spoken in the next place.

And this onely truth / that we should forsake our own synful life,
overtthroweth H. Ns doctrine / and his disciples practise. For syn it
is and a continual synful life / to frequent idolatrous assemblies /
hear masse / worship a God of bread / and the beast Antichrist; ob-
serue his wicked ceremonies / and professe his heretical doctrines;
as the Nicolaitans wil doe / and H. N. would perswade these daugh-
ters vnto; whyles yet he pretends to have them leaue syn. Dissimi-
lation and hypocrisie / is a hateful syn both to God and man; wher-
in they that liue / are altogether strangers from the life of God: and
this is the trade of life and religion among the Familists; who ha-
ving all religions but their own; yet wil professe counterfeite and
walk in any religion / save their own; for that they doe onely in se-
cret / because their works are evil; but God in his time / will giue
them their due reward / euen openly.

Mat. 23. 28.

1 Pet. 2. 1.

H. N.

27. Oh how grossly then do they comprehend this, which signify or
apply this same vnto vs vpon the Pope of Rome, & say that the Pope
is the Antichrist. Oh, oh, no: the Antichrist is nearer vnto vs, were it
wel known. The wisdom of the flesh, wherewithal the man wil iudge
the godly causes, is verily the right Antichrist; I say, the wicked nature
of the Diuill, (wherewith the man is of one mind; so long as he in the re-
newing of his spirit, is not incorporated with Christ,) is verily that same
right Antichrist. Oh vnderstand it rightly, with an vnpartial hart.

H. A.

Here H. N. crieth out of their grosse comprehension, that say /
the Pope of Rome is the man of syn, the Antichrist; in the mea-
time

† 1st Thes. 2.
1st Vers. 3.

* 1st Thes. 2. 7.

* Vers. 6.

† 1st Vers. 7.

1st Rev. 13.

* 1st Thes. 2. 4

* 1st Tim. 3. 15

† Romo.

time / he sheweth himself to be most grosse / and carnal in his comprehension / that expoundeth that man of syn spoken of 1st Thes. 2. to be The wisdom of the flesh; the wicked nature of the Devil &c. The vanity and fals hood wherof / every babe in Christ / that looketh into that scripture / may easily percieve. For th^e Apostle speaking there of the day of Christs coming, teacheth them not to expect that / until the departing (from the faith) were first come, and the man of syn, the Son of perdition were first disclosed. But the wisdom of the flesh and wicked nature of the Devil, was come already / for Adam and his children had brought it forth and nourished it in the world / even from the beginning Gen 3. Rom. 5. 12. 14. 17. 18. &c. and it was disclosed both by the Law / Rom. 3. 20. and by the Gospel already preached / 1 Cor. 1. 18. 19. 27. and 2. 6. 7. &c. 1 John 3. 8. &c. Wherefore it is but deceiving of mens sowles / to teach them to wait and look for that thing to come / which is already come; and H. N. sheweth how farr he is from understanding the scriptures / which yet so insolently haunteth himself over al men. As for vs / we have learned of the Apostles / to understand generally every false prophet to be an Antichrist, 1 John 2. 18. 19. 22. But specially one great Antichrist to come after the Apostles times / whose mystery began even then to work whiles they lived; but somthing ther was which then withheld his reveling / (namely the hethen monarchie of the Romane empire /) which at that time withheld and hindred (the doctrine of the Gospel) by open tyrannie and persecution; and should let the working and disclosing of that great Antichrist in the Papacie / until himself (that hethen Empire) were taken out of the way. Then after him should arise an other Beast or Monarchie / with hornes like the Lamb (Christ /) pretending his faith and Religion / (as doe the Papiests /) though his speech be like the Dragons / in al damnable doctrines and idolatries. And this Antichrist, should seat himself in the Temple or house of God / (which is the Church /) and in the consciences of men / by his errors wherewith he should deceive mens sowles. A large and libely description of which Beast and great whore / that reigneth in the city built on 7. hills / we have in the book of Revelation / the light wherof H. N. would darken by the fogs and mists / of his own fleshy and allegorical interpretations.

Now that the reader may see how good a portraiture H. N. is for the Pope / and wherefore he is so neerly affected to him / and denierth him to be Antichrist; it shal not be amisse / to shew what paynes he hath taken / to compare himself and his societie with the Pope / and his clergie: that al mē may discern them to be both sworn brothers against Christ.

In his new Gospel / caled Evangelium regni, H. N. hath thus applied

things/ † This same foregoing (saith he) of the Elders of the holy vnderstanding, and their anoynting of the holy Ghost, to Priests Elders and Fathers, hath the catholik church of Rome, til vnto this day, ministred and observed in figures, as is abovesayd. For to a token of remembrance of the holy anoynting of Christ with the holy spirit, they have vsed the anoynting with oyl, & it is a sacramēt of the holy church of Christ, which signifyeth vnto vs the anoynting of the Priests or Elders, with the holy Ghost.

s. Of which anoynted Elders or foregoers of the cōminalty of the catholik church of Rome, the cheefest anoynted is named Papa, & signifieth vnto vs an old Father in the holy vnderstanding: also the chief Bishop or high priest which hath his being or conuersion in the most holy of the true and perfect sanctuary, & ministreth his office of the holy word therout, and for that cause is also named The most holy Father. &c.

† Those now that are next to the forenamed Papa, are named Cardinals, which signify vnto vs the principallest, which are neerest in the most holy vnderstanding of the godlines, vnto the Eldest or holiest Father; and have their communion with him in the most holy of the true and perfect being. &c.

After this he proceedeth to shew how the * Bishops signified the pastors of the sheep and lambs of Christ; † The Parish priests or curars, signified Levitical priests, or adjoynded Pastors and elders of the holy vnderstanding &c. † The Deacons, signified ministers or helpers of the parish priests in the holy Godservices; † The Sextons, signified confers or keepers of the holy things. † The many manner of orders, where through many anoynted ones and zelous people sought the righteousness and holynes, which are named Monks, signified such as dwell alone, & are through the love of the righteousness Sanctified, & for that cause also separated from the world, and from al what is worldly and fleshly &c. And, * Next vnto al these forenamed anoynted ones, are the common people, which beleev and cleave vnto the services religions and ceremonies of the Anoynted, and which also humble them to the requiring of those same, &c.

Thus hath H. N. fetched the mysterie of his Family of Love/ from the Popes forge; that al men may see it is no marvel that he denpeth the Pope to be Antichrist: for H. N. (the oldest Father of this Family) will be the Papa and great Antichrist himself/ and the Pope of Rome/ was but his shadow and figure. Howbeit/ herein he was oversen to gather his pedigree frō the Papacie/ which he enought much better have fetched frō the holy scriptures; (but that he is an enemy to scripture learning: as he ofte bewrayeth.) For H. N. the greatest in the Family/ who is (as himself saith) † Godded with God in the spirit of his Love/ Because † The God of heaven

1 Ch. 3. 1. 1

1 Cor. 12.

* Gal. 3. 10.

* Gal. 3. 14.

† 1 Cor. 12. 17.

* Gal. 3. 18.

* Gal. 3. 19.

* Gal. 3. 21.

† Exod. ch. 1.

1 Cor. 1.

† Prov. of H.

N. ch. 1. 1. 1.

An Epistle of

as the Father himself, is come down, & bringeth in the service of his Love, himself with his Christ, & his holy Ghost, & with al that which with him is Gods, vnto his obedient man D. B. & Godding the same with him, he hath manned him with the same; This new God of the Nicolaitans is described in scripture thus, They have a king over them which is the Angel of the bottomlesse pitt, (for so also H. N. sayth) he was rayled vp from the death; whose name in Hebrew is Abaddon, and in Greek he is named Apollyon, [in al languages/ The destroyer.] The doctrine taught by this H. N. corrupting and darkning al the holy scriptures/ was figured out by the smoke of the botomlesse pit, which darkened sun and ater. And the pluminated Elders of this family/ are pourtrahed out by Locusts that came out of the smoke of H. N. his heresies/ with stings in their tails like scorpions/ to wound mens consciences by their detreivable doctrines. This had ben a directer and plainer pourtrature of the Familists/ then that figure setthed fro the Papists. And thus we may perceiue/ it was not without cause that H. N. cried out/ Oh, oh, no, the Antichrist is neerer vnto vs, wer it wel knownen; when in deed so great a monster of Antichristianity was hatched in his own bosome/ who thus hath Deified himself and blasphemed God. Repether is he a friend to Poperie onely / and a Lover of the whore of Babylon; but of Iudaisme also/ that he may appear to be quite abolished from Christ. Paul in his Epistle to the Hebrewes/ propheth at large the abrogating of the Levitical Priesthood and sacrifices/ by the coming of our high priest Christ Iesus / and sacrifice of his own body/ (according as was prophesied of him/ that he should cause sacrifice and oblation to cease;) and for the Jewes/ that would stil continew their figurative worship/ he sheweth them to have no part in Christ/ when he sayth We have an altar, wherof they have no authority to eat which serue in the Tabernacle. But H. N. teacheth by that the services of Harods priesthood are yet necessary for some, in these words/ Oh alas, how grossly hav then certayn wise of the world, and scripture-learned overreached them herein, which have without diversify forsake the law & the service of the Elders Testamēt, and of the Priests office after the ordinance of Aaron, and set back the same as a thing vnneedful: nor once distincting vnto whom the service after the ordinance of Aaron, is yet necessarie, nor yet with whom the same at th'appointed time ceaseth or leaveth off. Thus H. N. sheweth how good a friend he is to Jewes and Papists; But his enmity agaynst Christ and his Gospel/ can not easily be opened/ it is in so many particulars. He thrusteth himself into Christs throne/ and maketh himself the Judge of al the world. For behold (sayth he) in this present day, the glorious coming of our Lord Iesus Christ with his many thousands of his saints, which hath set himself now vpon the sea

1 Rev. 9. 11.

† Evang.
reg. ch. 1. f. 1.

1 Rev. 9. 2.

4 Vers. 3. 10.

† Chapters. 7.
8. 3. & 10.

4 Dan. 9. 27.

1 Heb. 13. 10.
etc.

† Evangel.
regni. Chap.
13. f. 8.

1 Evang. ch.
1. f. 9.

fear of his Majestie, for to judge in this same day which the Lord hath
 ordeyned or appoynted, the whol world with equitie &c. with ma-
 ny like speeches (as before is shewed) wherein the scriptures which
 foretel of Christs comming to judgement at the worlds end / H.N.
 applieth to himselfe; and so the playn doctrines of the gospel / are
 made but fabulous / by this blasphemers allegorie; and he sheweth
 himselfe to be the Father of those mockers that wer foretold should
 come in the last daies / which walking after their lusts / should say
 where is the promise of his comming? &c. Now because at Christs
 comming / must be the resurrection of the dead / therefore that one
 error / necessariy draweth on another / namely that the resurrectio
 is past already, which was the hanker wherby¹ Opineneus and Phi-
 letus in the Apostles daies / destroyed the sayth. This heresie hath
 H.N. published in his Gospel: saying / Behold in this present day is
 this scripture fulfilled and according to the testimony of the scripture,
 the raising vp & the resurrection of the Lords dead cometh also to passe
 presently in this same day, through the appearing of the coing of Christ
 in his majestie. Which resurrection of the dead, seing that the same is
 come vnto vs from Gods grace, we doe likewise in this present day, to
 an Evangelic or joyfull message of the kingdome of God & Christ, pub-
 lish in al the world, vnder the obedience of the Love. In which resur-
 rection of the dead God sheweth vnto vs, that the tyme is now fulfilled
 that his dead, or the dead which ar fallen a sleep in the Lord, rise vp in
 this day of his judgement, & appear vnto vs in Godly glory, which shal
 also from henceforth live in vs everlastingly with Christ, and reign vpon
 the earth. Thus hath this Sadducee overturned that main ground
 and principle of Christian religion / without which our sayth were
 but vayne / and we were of al men the most miserable; And that
 his religion might be even a sink of spnful errors / he hath taught /
 that in their Lovely societie, they do not vow or bind themselves in
 the matrimony of men, nor yet suffer themselves to be bound therein;
 the Angels of heaven: to verifie the Apostles words / that in
 the latter times some should teach and give heed vnto doctrines of
 Devils / forbidding to marry &c. Now seeing he sayth in another
 place / that they commit not any adultery, for they are honest & chaste
 of life, and clean or pure of hart; what may we think is among them;
 but a communitie of al men and women / yet without spn (as they sup-
 pose) / so long as it is not with them of the World / especially seing
 he sayth also further / There is no man that claimeth any thing to be
 his own, as to possesse the same to his own private vse. For no man (&
 that out of every ones good disposition) can desire any thing to be his
 own, or yet to make any thing proper to himselfe from an other, but also
 whatsoever is there is free, & is there left free in his vpright form. Ther
 is also no man denied to vse any thing in freedom, of al what is profita-

ble and needful for him; for they stand all in the equitie as one in the Love; and again / * That they know not of any other religion or God-service, then of the service of Love, and to love one an other, and so to keep themselves pure and vnspotted of the world: Which writing of H. N. may giue al wise men occasion to suppose / that he teacheth in secret communicate filthy: as even the doctrine of the old Nicolaitans, which God doth hate. In secret / I say / for his lothsome carnal abominations he wil not openly publish / (though he hath published too much /) eether to the world or to his pong disciples; but this caveat he hath giuen to his fauours / ye shal not talk of your secrets, eyther yet vtter your mysteries opely or nakedly in the hearing of your yong children and disciples: but spare not the same in the ears or hearing of the Elders which can vnderstand the same, and are able to bear or away with the found therof. For it is giuen to the Elders to vnderstand the privy mysteries of the wise, and to expound their parables. This is the counsell of H. N. touching the secrets of his religion quite contrarie to the counsell and practise of Christ / his prophets and Apostles; for Christ said to his Disciples / I what I tel yow in darknes, that speak ye in light, and what ye hear in the ear, that preach ye on the howles; and when the Prophets opened their mouthes in parables / and declared high sentences of old / they would * not hide them from their children / but I shew the that posterity might know it / and children which should be born / might declare vnto their children &c. But the deep mysteries of H. N. must not be disclosed / because as it is writt / * every mā that doth evil hateth the light, and / the morning, is to the as the shadow of death: wherefore his doctrine is like the foolish woman which sayd / Stollen waters are sweet, & hid bread is pleasant; but let al Gods people know / that the dead are there / and that her ghosts are in the depth of hell.

Now though he wil not let his pong-ones know his secrets; yet he wil be so bold as to know their secrets; and hath taught the m to fortre them vnto him / with far greater spiritual slavery / then the Antichrist of Rome hath done. For H. N. in his first exhortation (after he had warned his children * not to distrust the Eldest in the Family of Love, nor suspect any manner of evil or vnwisdom by him) saith; * Fourthly it is expedient, that they should make manifest their whol hart, with al their counsels, minds, wils and thoughts, together with al their doings dealings & exercises, naked and bare before the Eldest in the Family of Love, and not cover or hide any thing, (be it what it is,) before him. Also al wherunto their inclination, kind, and nature draweth them, and al wherwith they become tempted or assaulted in their harts. The Pope requirereth but confession of immoral not of venial spns; But this tyrann H. N. wil know al / be it what it is, yea even mens natural inclination. Now he is his bus done was much

obscure

Phil. 2. 3.
Job. 2.

1 Pet. 2. 12.

1 Pet. 2. 12.
1 Pet. 2. 12.

1 Pet. 2. 12.

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1 Pet. 2. 12.

1 Pet. 2. 12.

1 Pet. 2. 12.
1 Pet. 2. 12.

obscured to make such a labor for this may call his Godhead into question/ & make me think/ he is but a Liar/ whiles he would be a God for our Lord Jesus knew the thoughts of men/ and had no need that any should testify of man/ for he knew what was in man. *1 May. 9. 2. John 2. 25.* H. N. be godded with God/ what needeth he that men should thus make known their inclinations and actions unto him. But his disciples are wel enough served: that whereas the Romish priests did whip the with rods/ these their Godded Priests should scourge them with scorpions.

Finally this H. N. teacheth almost every where in his abominable books/ the doctrine of that old Serpent/ & ye shall be as Gods: saying that his people have their inhabiting in Gods vnderstanding, & stand comprehended in the light of life, being vnited in Gods true being: that they are one being with ech other, namely God & his people of peace: that God the Father through his onely born son Christ, is become of one substance agaya with the manly creatures; and to that end also, because that al manly creatures should through Christ be one substance with God the Father, is Christ preached: that when as we are renewed in Jesus Christ through faith/ also come to the same age of the man Christ/ so is God the Father the likewise one substance or maned with vs through Christ, & is al in al: that it is "Gods wil, that now in the last tyme, through his service of love, al people or generations of men, which are good willing to his righteousness, should assemble them vnto him and his godded man (H. N.) and even so likewise with them al that which is manly, to the end that they all should become of one being with him and his godded man, and so be al named Gods, and children of the most highest. These and many the like blasphemies (whereby he quite overthroweth the Being of God/ as before is proved/ & as often to be found in his writings. For which also/ (that he might the more imitate the first serpent/ which said I God doth know,) he allegeth and corrupteth the holy scriptures: that if he be Antichrist, which should sit in the temple of God/ if he would himself that he is God/ (as Paul warneth:) this H. N. may be known to be a great Antichrist and al the world may see/ Caiaphas prophesied not righter of Christ and of his death for the nation, then H. N. hath spoken/ when he cried out of the Antichrist to be so neer vnto him. It is very true.

H. N.

18. Oh, what a slight and earthly vnderstanding is this, that God should be appealed with an elementish body: even like as though that God were fleshly, even as an vnregenerate man.

22. I lay on Gods behalf, that God is not in that manner of sort with

the man; but rather the vngodly being or nature, which all vnregenerated men do cary in their harts, wherout al wickednes is ingendred and brought forth. Read *Mark, 7. Mat. 23.* and in more other places in the scriptures, wher the same is rcited or mentioned.

30. Therefore my beloved, this is the counsel of God towards yow both, that yow should not boast yourselves in such an vncertain confession; but for the love of Christs sake, take it for the best, which I have here witnessed vnto yow; namely that yow have not confessed Christ according to the truth, but the elementish ceremonies, even as they out of the darknes, without the Spirit of Christ, wer taught vnto yow. Not that I therin do accuse or blame any man, as one that doth evil of a set purpose. O no; for they know not any other, then that they doe vse the doctrine of Christ. But my harty desire is towards every one, which say that they seek Christ, that they mought seek and find him aright.

H. A.

What a slight and serpentlike subtilty is this / that H. N. should abuse and deprave the words and actions of Gods servants in this manner: as if by their meek and patient sufferings for Christs sake / they thought to appease God with an elementish body. It is far from the harts of al the faithfull / to imagine that any thing which themselves can either doe or suffer / in body or soule / is able to appease God. They have otherwise learned to know the guilt and wages of sin / the infinitenes of Gods majesty who is angry with the world for their misdeeds / the weaknes and unworthynes of al mens works and sufferings. To that therfore which H. N. pretendeth to say on Gods behalf; I answer with Job / and ask him / * if he wil speak wickedly for Gods / or talk deceitfully for his cause? For we esteem our sufferings nothing / and all our righteousness as dung. It is the t body of our Lord Jesus that was hanged on the tree / which is the onely sacrifice for our sinns / and appeaseth the wrath of his Father: and the things that we doe or suffer / benefit not him but our selves: for the chastisements of God / whither on our bodies or sowles / are (as the Apostle teacheth vs) / for our profit, that we might be partakers of his holynes. Wherefore H. N. hath conceived mischief and brought forth a lie / whiles labouring to abolish the outward confessing and suffering of Christians / he falsly imputeth vnto the this error / to beleev they appease God with an elementish body, pea the fraud of this falser is manifestly discovered / as the reader may observe: for the error which he would lay vpon others / is found to be

Job. 13. 7.

† Heb. 10. 5.

6. 10.

1 Heb. 12. 10.

** Ps. 7. 14.*

be in himself / whose doctrine is such as teacheth men to be their
 own saviours. By the Apostles Gospel / we have our redemp-
 tion and forgiveness of spns through † the blood of Christ once of-
 fered: to him also give al the prophets witness / that through his
 name / al that beleve in him shal receiue remission of spns / (saith Je-
 ter:) but by H. Ns. Gospel / we obtayne it by our own imitation of
 Christ in his death / and taking vp of our crosse. And many such like
 deadly venimous doctrines are sparred in his writings / to disanull
 the true Christ / with his sufferings and merits / and to set vp a false
 and imaginazp Christ byed / and bozn in his corrupt hart / as I have
 be fore proved. Now though we hold not God to be appealed with
 our sufferings / as this man cabilleth; yet hold we vpon ground fro
 the scriptures / that we must serbe and glorify God both with our
 bodys and with our spsrits / because both ar Gods; and therfore
 are we willed to give by our bodys / a living sacrifice / holp and ac-
 ceptable vnto God / which is our reasonable serbing of God. And
 if by bonds and prisonment / by racking / scourging / stoning / helw-
 ing asunder; or other the like tormentys of body / as † others be fore
 hs have suffered / God also try vs: we ought with patience to bear
 them / and not to go from the confessing of Christ and his truth / for
 abodping them / as this deceiver wor^d perswade vs. His conclu-
 sion therfore / which he maketh agaynst these two daughters / name-
 ly / that they have not confessed Christ according to the truth, &c. is
 yet to be proved / for as much as he hath not by any ground from
 Gods word / overtrowen their faith or confessio in any poynt / but
 onely sought to undermine it / by fals hood and deceit; abusing the
 readers / ad perverting the holy scriptures: his desire being to draw
 others into the same destruction with himself / who in sted of confes-
 sing Christ according to the truth, hath like an Antichristian over-
 throwen the whol Gospel of Christ / denped him to be come in the
 flesh / and set by an Idol in his place / even the Lovely Being out of
 his own fleshp hart.

H. N.

31. God is my witnes, that it is true which I here write vnto you; &
 the occasion of my writing is chanced, for that I bear a sorrowfull hart
 with you both. But this is my hope over you, that ye will take it at my
 hands, as out of the Love of Christ, and not to be in any case obstinate
 in your selves, for to wind away your selves from the reading of these
 Letters with humble harts.

32. And when ye have deliberately read the same witnesses, and the
 Lord added his wisdom thereto, whereby the eyes of your harts mought
 be a little opened: then spare me not to be your servant, and give me to
 vnder-

† Col. 1. 14.
 Heb. 9. 28.
 1. Act. 10. 43.

1 First Exhor.
 ch. 20. f. 19.

† 1 Cor. 6. 20.
 † Rom. 12. 1.

† Heb. 11. 35.
 36. 37. 38.
 13. 3. 2 Cor.
 11. 23. 25.
 36.

vnderstand by the bringer herof, & ther shal yet more be brought vnto yow, then that which yow have presently.

33. And if yow cannot acknowledge this for the truth, yet look well alwayes hereto, that ye do not blaspheme the same which ye know not. And likewise shal not blame yow, although that yow cannot comprehend the same. For the godly gifts cannot be brought to any one by violence or compulsion, for they are the gifts of God.

34. Herewith I salute yow both, (whose names I know not,) very hartly through the love of Christ, & with vnto yow, out of the ground of my fowl, the knowledge of the very true Spirit of Christ, that ye mought learn to know aright, your caling in Christ. That grant vs the Almighty God, through his Love, Amen.

By your vnknown friend

H. N.

H. A.

IF God were wimes, that it is true which H. N. here hath written, the scriptures, which are Gods witnesses or testimonies woulde approve of the same, but he help witt / his errors are disproved; and the evils which he unjustly layeth vpon others / are justly returned vpon his own head; and found to be in himself and his bewitched followers / whom I leaue to the doome of him which hath saide / I wil come neer to yow to judgement, and I wil be a swift witness against forcerers, & against adulterers, and against false swearers, &c. And for al that shal read these writings / as they ought to be far from blaspheming the truth which they know not, so should they be far also from approving of hearkning to a known deceiter and blasphemer of God; such as this Henry Nicolas by this Epistle and his other ungodly writings is proved for to be. His sauning words and submissive carriage, with promise of more matters after, are but the behaviour of the Lewd woman / that flieth to entise with flattering lips, when her hotwif is the way vnto the grave / which goeth down to the chambers of death. What thank or reward then remaines for H. N. for al his paynes and proffered kindnes / but that which the wise man hath appointed saying / He that blesteth his friend with a lowd voice, rising early in the morning, it shal be counted to him as a curse.

Pro. 27. 14.

FINIS.

In pag. 47. line. 5. before the end, for love read liues

1 Mal. 3. 5.

Pro. 7.

34-35.

1 Prov. 27.